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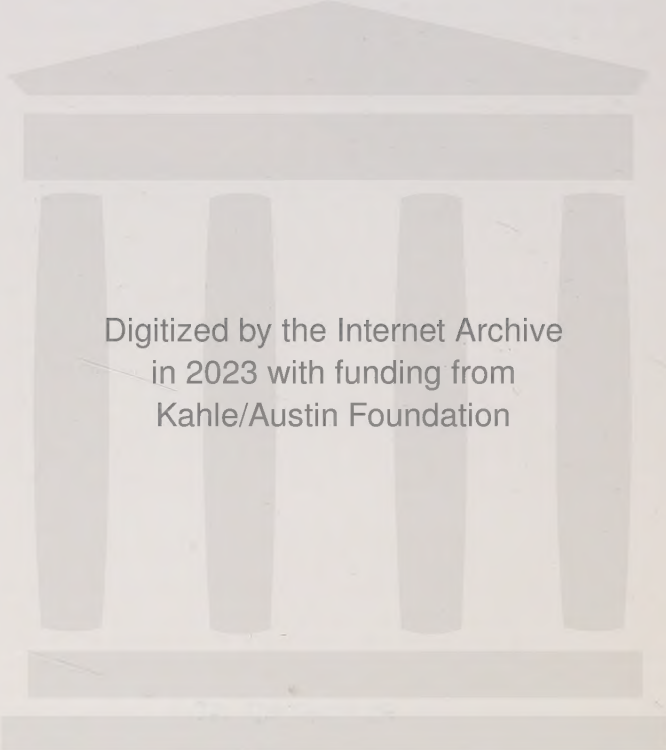
Manchester College

MANCHESTER COLLEGE,
OXFORD.

HISTORICAL STATEMENT

ISSUED IN VIEW OF THE SPECIAL MEETING
OF THE TRUSTEES CALLED FOR TUESDAY,
29TH NOVEMBER, 1904, AT 11-30 A.M., AT OXFORD,
IN RESPONSE TO A REQUISITION SIGNED BY
45 OF THEIR NUMBER ASKING FOR SUCH
MEETING TO BE CALLED IN LONDON, TO
CONSIDER A RESOLUTION AFFIRMING THE
NONCONFORMIST AND NON-SUBSCRIBING
CHARACTER OF THE INSTITUTION.

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THE MANCHESTER ACADEMY.

1786—1803.

“The only document or Instrument of Foundation which exists, from whence the conclusions which are to govern this question are to be drawn, consists of the Report of the Proceedings of certain persons, assembled at a Meeting held on the 22nd of February, 1786, and printed and distributed by the authority of the Meeting, and authenticated by the signature of the Chairman.”—(Master of the Rolls, 25th February, 1853.)

1.—EXTRACT FROM THIS “REPORT OF THE PROCEEDINGS.”

“A very respectable meeting of Gentlemen was held this twenty-second day of February, 1786, when it was unanimously agreed, after due deliberation, that an Academy should be established in Manchester, on a plan affording a full and systematic Course of Education for Divines, and preparatory instructions for the other learned Professions, as well as for Civil and Commercial Life. This Institution will be opened to young men of every religious denomination, from whom no test or confession of faith will be required. In support of its expediency, and even necessity, in this part of England, it may be urged :—

“I. That no place of education for youth, on the liberal and extensive plan proposed, subsists within the distance of more than a hundred miles ; that the great populousness of this vicinage, the opulence of its inhabitants, the number and respectability of the Dissenters, and the increasing taste for learning, insure both adequate support and a constant succession of pupils ;” &c.

THE ADDRESS TO REVS. DR. BARNES AND RALPH HARRISON,

asking them to take charge of this Institution, is given under heading No. III., the signatories “lamenting the dissolution of the Warrington Academy,* disappointed in our

*[In 1754 “An Institution of this kind, on a liberal and comprehensive scale, was projected by the English Presbyterian Protestant Dissenters,” and shortly afterwards established at Warrington. —(Petition of Trustees to Rolls Court, 1853, § 12.)]

expectations of its revival, and persuaded that an Institution on the same liberal principles* may be established at Manchester, with rational prospects of success, and with great advantage to the cause of Learning, Virtue, and Religion."

Of the *RESOLUTIONS PASSED AT THE MEETING* the following are significant:—

"I. That the answers delivered by the Rev. Dr. Barnes and the Rev. Ralph Harrison are highly satisfactory to this meeting; and that it is the hope and confidence of every one present that the Trustees of the late Warrington Academy will approve the attempt to establish a Seminary of Learning, similar in its objects and in its plan to that which they have so long and so liberally patronized; and that they will grant a petition to be offered to them for the loan of the Library and Philosophical Apparatus, now lying useless in their possession, and for such assistance out of their remaining funds as they may choose to allow for the support of Students in Divinity."

"XIII. That application be made to some of the more distant and opulent Societies of Dissenters, for contributions to support the Students in Divinity during their Course of Education. That such contributions shall either be received and applied by the Committee, at their discretion, or bestowed by those who advance them, on young men of proper qualifications, selected from their own Congregations or vicinage."

The Trustees of the Warrington Academy, in answer to this "petition," resolved, 29th June, 1786:—

"That a moiety of the surplus money be given to the Trustees of the intended Academy in Manchester, upon trust, for promoting the liberal education of Protestant Dissenters hereafter, to be a settled fixed thing;" &c.

* ["Virtually the same in its object and general plan." (Manchester Academy Petition to the Warrington Trustees, 20th May, 1786). "An Academy for the education of Protestant Dissenting Ministers." —(Petition of Trustees, 1853, § 24.) "The leading object was that the intended Institution should be placed under the care of the said Dr. T. Barnes and Rev. R. Harrison," having regard to "the interests of the great body of Presbyterian Dissenters throughout the kingdom." (§ 27.)]

It was officially reported to the Committee of the Manchester Academy that this was given "upon trust for the purposes of the Manchester Academy during its continuance, and after its dissolution, for the use of such other Dissenting Academy as the Trustees" &c. As a matter of fact, not a moiety only, but the whole of these funds was paid over to the Manchester Academy, but not till 8th November, 1838.

All sorts of scholars came to the new Academy, and the doors of liberal learning were readily opened to those who desired to enter them. Of the eight scholars of the first year, *e.g.*, three were preparing for the profession of medicine, one for law, two for commerce, and two for divinity. Of the two last, one (Joseph Barrett) entered the ministry of the Free Churches, the other (Russell Skinner) is stated to have been preparing for the Church. But he was only 15 years old when he entered the Academy; the date of his leaving is not recorded; he matriculated at Oxford when he was 20, but did not graduate, and there is no record of his having entered the Anglican ministry at all. He did not receive any bursary or benefaction from Manchester Academy, but Barrett did, both from the Foundation Fund and from "some of the Dissenting Funds," to which the Committee applied on his behalf.

In all, there are four Divinity Students of the Manchester Academy period who are marked in the Roll as "Church." The first was Russell Skinner, referred to above. The second, Henry Holme, only stayed one year and received no bursary. The third, Samuel Lowe, left when he was 17: the fourth, Evelyn Sutton, did the same; and there is no record of any bursary for either.

In this connection, it is instructive to note that two of the first students were 13 years of age, two 14, and one 15. Between 1786 and 1796, twelve were entered at 13, one at $13\frac{1}{2}$, three at "nearly 14." Between 1786 and 1797 (when the entries of age end) thirty-seven were entered at 14. That is to say, over 39 per cent. of the total 135 were not above 14. One can scarcely reckon boys as "Divinity Students."

2. EXTRACTS FROM REV. RALPH HARRISON'S SERMON,
"Preached at the Dissenting Chapel in Cross Street,

Manchester, March XXVI., MDCCLXXXVI., on occasion of the Establishment of an Academy in that Town."

"As to those who dissent from the National Establishment, they are, of course, excluded from them [the Universities] but upon conditions which most of them find it impossible to comply with. They are therefore under a necessity of establishing Institutions of their own, in order to command the advantages of liberal education, and especially to prepare their Ministers for the respectable exercise of the sacred office."

"Nor will our principles as Dissenters expose us to the hatred and reproach of any but such as have no concern at all for religion, or who have a zeal, unenlightened by knowledge and untempered by charity. For what are the tenets peculiar to us as Protestant Dissenters but the following . . . That no profession, rank, or number of men has dominion over the conscience . . . That to substitute creeds and confessions drawn up by fallible men for the words of Christ and his apostles is an unwarrantable and dangerous imposition: That to inflict penalties of any kind whatever for Nonconformity to human systems, or to exclude others from communion because they do not receive our standard of Orthodoxy, is a violation of men's natural and Christian privileges?"

"Upon what principle is it that any denomination of Protestants pretend to vindicate their separation from the Church of Rome but upon the UNIVERSAL right of private judgment and free inquiry in points of religion? . . . Do they build their faith upon the authority of the Church? But have they ever inquired what Church is invested with this authority, how it came by it, and how far it extends? . . . The very principle upon which we found our claim is that of *equal* and *common* liberty—liberty not for ourselves alone, but for all that name the name of Christ, to worship God according to the dictates of their consciences. . . . In pleading for our cause, therefore, as Protestant Dissenters, we manifest a truly catholic spirit."

"The true grounds of our Dissent are but ill understood. With respect to *particular* sentiments in religion, we have none common to us as Dissenters: we have no creed or confession, no articles of faith to which our subscription is required."

"It was upon this broad basis that an Academical Institution was established at Warrington, founded upon a

liberality of sentiment and principle that will do lasting honour to its generous and worthy patrons."

"To explain more fully the nature of this Institution [the Manchester Academy] . . . has been the principal occasion of the present Discourse, delivered at the particular request of the Trustees of this Congregation.* . . . Our design respects not the distinction of a party, but the welfare of mankind at large; it has for its aim pure Religion, consistent Protestantism, virtuous Morals, useful Knowledge, and every branch of Wisdom."

3. EXTRACTS FROM REV. DR. BARNES'S DISCOURSE, "delivered at the commencement of the Manchester Academy, September Fourteenth, One Thousand Seven Hundred and Eighty Six :"—

"Educated in the principles of Liberty, civil and religious, and deeming those principles essential to every higher interest of man, you have wished to form a Seminary of Education which shall breathe the same spirit, and which shall thus serve, in the most effectual manner the cause of truth and goodness. Hence you have formed your Institution upon the most liberal and generous basis, guarded by no jealous subscriptions, and open without suspicion or fear to all who wish to enjoy the advantages of science, unfettered and free. You regard it as your duty, you demand it as your birthright, you glory in it as your privilege, to judge for yourselves on every subject of Science, and above all of Religion, and to act according to your own convictions. . . . Yours is not the cause of any party. You rank yourselves under no distinguishing name. The liberty which you claim for yourselves you extend with equal latitude to others. The burden to which you will not submit you will never impose. You plead for the equal universal dominion of reason, of conscience, and of truth. To these great interests alone you consecrate this Seminary."

"Upon the principles we have already maintained, it is of unspeakable importance to the interests of religion that those who are to be the assertors of its truth, the guardians of its

*[The Committee of Manchester Academy, 1st March, 1786, decided to ask "the Trustees of the Dissenting Chapel in Manchester" to request either Dr. Barnes or Mr. Harrison to preach a sermon for the benefit of the Institution.]

purity; and, under God, the instruments of its power, shall feel its noblest influence upon themselves; that they shall study its doctrines free from the control of human decision and authority, and that they shall with all simplicity follow wherever truth and reason point the way. If the cause of Christian liberty be dear and valuable in your esteem, you must regard the education of your Ministers in the principles of liberty as proportionably important, for upon them will the support of that cause, I had almost said, principally depend. . . . With pride and pleasure I magnify my office. If it has not among us what to many would appear to be the highest recommendations of a profession, the rich emoluments, the splendid titles, the sacerdotal dignities, which are elsewhere to be found, it has all that Christianity bestowed in its first and purest age."

"These, gentlemen, are the advantages which you wish to secure to your children, and the rising generation around you, by the Seminary which you have instituted. And these advantages you wish them to enjoy free from any subscriptions, tests, or obligations, inconsistent with the sacred rights of truth and conscience."

"You asked [when the Warrington Academy was given up], 'Shall we have no similar establishment in the northern parts of England? Shall we have no Ministers educated among ourselves, of whose characters, abilities, and sentiments we can form the most certain knowledge?'"

"You are erecting a Temple, on the front of which you will inscribe no name of any distinguished human leader, either in science or theology. You will dedicate it 'To Truth, to Liberty, to Religion.'"

4. APPLICATION TO MINISTERS OF DISSENTING CONGREGATIONS: Resolution of Committee, 27th October, 1796.

"That it is highly expedient, in order to extend the knowledge of the benefits of this Institution, and to aid its funds by benefactions of subscriptions, application should be made to the Ministers of the different Dissenting Congregations in the counties of Lancaster, Chester, and York, requesting them to preach sermons and to make collections for the benefit of the Manchester Academy."

This was a repeated practice.

5. PRINTED REPORT ISSUED BY THE COMMITTEE, 9th August, 1797, begins:

"In the year 1786, several gentlemen of great respectability, who

lamented the dissolution of the Academy at Warrington, were solicitous to establish in this part of England another Seminary of Education on the same liberal and comprehensive plan; which might provide a systematic course of studies for the sacred Ministry among Dissenters, and be at the same time open to young men destined for other occupations and professions, without distinction of party or of religious denomination, and exempt from every political test and doctrinal subscription."

Attached to this Report is an appeal for funds.

6. INVITATION TO REV. THOMAS BELSHAM to succeed Dr. Barnes as Theological Professor. The Committee say in their letter, 14th September, 1797 :—

"If you are disposed to combine the Ministerial functions with your Professorship, they will use their best exertions to procure for you some one of the Dissenting Chapels now vacant in the neighbourhood of Manchester, which may be most eligible."

Mr. Belsham declining, the same offer was made to several other gentlemen in succession, including the Rev. George Walker, who in 1798 accepted the position.

7. APPOINTMENT OF AN ANGLICAN CLERGYMAN AS CLASSICAL TUTOR. The Rev. Charles Sanders, B.A., a young clergyman of the Church of England, was on 25th July, 1798, on the recommendation of the Rev. George Walker, appointed Classical Tutor. But the following Resolutions, passed unanimously on 18th June, 1798, show that there was a determination that Anglican influence should not be allowed to affect the Theological Department of the Academy :—

"(1) It is the opinion of the Committee that, as this Institution is founded on the most liberal and catholic principles, and designed to furnish tuition to all young men who will conform to its regulations and discipline without distinction of political party or religious persuasion, the Trustees can have no objection to the appointment of a Clergyman educated in the Church of England to the Classical Professorship, provided he engage to regard it as a duty not to oppose or to interfere with the instructions of the Professor of Theology.

"(2) But, in conformity to the liberal constitution of the New College, the Committee are deeply solicitous that no avenue should be opened, especially in these critical and turbulent times, to invite the students to controversies in religion or disputes in politics. In the choice therefore of a Classical Tutor they are anxious to pay a scrupulous regard not only to his talents, taste and erudition, but to the moderation of his mind, to the discretion

of his conduct, and to his exemption from polemic zeal, either as it relates to Government or to Theology.

- “(3) The Committee therefore, trusting that they shall receive from Mr. Walker the fullest information on these points, in which his future interest and happiness as well as the good of this Seminary are involved, acquiesce in his proposal of requesting Mr. Sanders to undertake a journey to Manchester that he may confer with the Trustees, afford them the satisfaction of deciding from personal knowledge concerning the choice which they are to make, and that he may himself judge of the eligibility of the situation for which he is a candidate.”

8. APPLICATION TO THE PRESBYTERIAN FUND. Resolution of Committee, 8th October, 1798 :—

“That Mr. Walker be requested to write to the Trustees of the Presbyterian Fund, desiring their assistance for the support of the students in Divinity, and likewise to the Trustees of any other funds from which Exhibitions for the same purpose have been usually granted.”

9. REMOVAL TO YORK. Trustees' Meeting, 25th March, 1803. The Rev. George Walker having resigned,

“The Committee appointed . . . to deliberate on the most proper plan for promoting the design of this Institution made their Report, recommending the Rev. Mr. Wellbeloved, of York, as a person well qualified to conduct the education of young men for the sacred Ministry among Protestant Dissenters. Mr. Wellbeloved was thereupon unanimously invited to undertake the superintendence of this Institution at York, where he is now fixed.”

10. ADDRESS OF THE TRUSTEES OF MANCHESTER ACADEMY issued 4th July, 1803, appealing for support, on the occasion of its removal to York, to “the Subscribers to that Institution in particular, and the Protestant Dissenters usually known by the name of Presbyterians in general,” says :—

“It is now, and has for some time been, the only institution north of London for the education of Presbyterian Ministers.”

“Unless a succession of similar Ministers can be procured, our places of public worship, through the natural influence of our fixed sentiments and prevailing habits, will in a little time be entirely deserted, and the name of the English Presbyterian Dissenters be nowhere found but in the records of Church history.”

11. MR. JAMES YATES, at the Special Meeting of Trustees, 8th December, 1852 :—

“ Begged leave to make some reference to the state of the Dissenters when Manchester College was originally founded. Most of the Academies previously in existence had ceased. That at Daventry alone remained, supported by Coward's Fund. It then became a matter of grave and anxious consideration to the educated and wealthy Dissenters how they should, under these circumstances, maintain their intellectual position in England, and procure an adequate supply of educated Ministers for their pulpits. They determined to set on foot two institutions, one at Hackney and another at Manchester.”

“ It was an essential part of the original plan [of the Manchester Academy] that it should be an Institution for the education of Dissenters in the North of England.”

MANCHESTER COLLEGE, YORK.

1803-1840.

REGULATION FOR ADMISSION AS DIVINITY STUDENT, adopted by the Trustees, 28th June, 1810.

“That no Candidate shall in future be admitted to this Institution as a Divinity Student but on the recommendation of three Protestant Dissenting Ministers” &c.

This Regulation continued in force until 1880, when it was altered (by the Committee, without consulting the Trustees) to the Regulation now in force, which substitutes for the recommendation of the “three Protestant Dissenting Ministers” that of “three competent and disinterested witnesses, of whom one at least shall be a Minister of Religion.”

CIRCULAR APPEAL, 14TH AUGUST, 1812.

“Many zealous friends to the Institution . . . are anxious that, at a time when so many Congregations in different parts of the country are in want of Ministers, a general effort should be made among the English Presbyterian Dissenters to increase the numbers of this class of Students. They have urged the Committee to state these facts to the Dissenting Public, and to set on foot a subscription” &c.

CIRCULAR APPEAL, 1814.

“With this view, the Trustees of the Manchester College, in pursuing their primary object, the education of Dissenting Ministers, have endeavoured to render their Institution at the same time subservient to the liberal education of youth in general, without distinction of party or religious denomination, and exempt from every political test and doctrinal subscription.”

The Reports of 1818 and many subsequent years, say: “The Trustees in pursuing their primary object, the education of Dissenting Ministers, have” &c. Each year in this early period thanks are given to Dissenting Ministers for preaching sermons and making collections on behalf of the College.

THE REPORT OF 1818 concludes with a Circular addressed to Ministers, signed by the Rev. Charles Wellbeloved, Theological Tutor, which begins:—

“Reverend Sir, Not doubting that you are convinced of the importance of preserving a succession of regularly educated Ministers in our class of Dissenters, I take the liberty” &c.

THE FORM FOR LEGACIES, at least from 1818 and until 1842, calls the College "a certain Institution for the Education of Dissenting Ministers."

DECLARATION BY FOUNDATION STUDENTS. The Trustees at their Annual Meeting on 23rd June, 1819, resolved that every Foundation Student should be required, at the commencement of each Session, to make a written Declaration, either (a) that he had never received any Exhibition from any Trust Fund "for the purpose of assisting to defray the expense of my education for the Christian Ministry among Protestant Dissenters," or (b) setting forth what grants he has received for that purpose.

SPECIFIC DECLARATION REQUIRED FROM TWO DIVINITY STUDENTS. Mr. J. H. Payne and Mr. Arthur Tozer Cloutt Russell were each of them required (15th January, 1824) to furnish a written Declaration

"That it is his deliberate, fixed, and conscientious purpose to enter upon the office of the Christian Ministry amongst Protestant Dissenters on the termination of his course, according to the terms of his admission as a Divinity Student."

Mr. Payne signed such a Declaration, and he was continued as a Divinity Student on the Foundation. Mr. Russell's reply being unsatisfactory, and indicating a likelihood that he might enter the service of the Church of England, the Committee resolved unanimously on 19th February:—

"That, as Mr. Russell does not appear to have any settled determination to exercise the office of a Christian Minister among Protestant Dissenters on the termination of his course, it is not expedient in the opinion of this Committee that he should continue to receive pecuniary aid from the College funds; that the Committee will have pleasure in making arrangements for Mr. Russell's continuance in the College on the usual footing of a Lay Student, if such should be the wish of his friends."

LADY HEWLEY CASE, 1839, on Appeal to the House of Lords.

"With regard to the Manchester College, they [the Defendants, the Grand Trustees] answer:—That the College is an establishment chiefly supported by persons who call themselves Presbyterian Dissenters, and is for the purpose of educating Ministers of that denomination; that they believe that Unitarian sentiments are not required to be taught, and in fact are not taught, in the College, and that the Students are not required or expected to profess Unitarianism, either on their admission, or during their residence at, or on their quitting the College."

REPORT OF 1839.—The object is “to provide a liberal theological education for the future pastors of our Churches.”

REPORT OF 1840 —In connection with the removal to Manchester, the Committee appeal to “the body of English Nonconformists ” for support.

THE MEMORIAL TO THE QUEEN from the Trustees of the College, presented 21st January, 1840, refers to the Ejection of the 2,000 Ministers in 1662, and consequent formation of

“a new class of persons in English society, the Nonconformist Ministers and People, who thenceforth maintained such separate Institutions for instruction and worship as might best compensate for their exclusion from the services of the Church and the learning of the Universities.”

Speaking of the Act of Toleration, the Memorial asserts

“That from that time to the present day, the most ancient section of this people, viz. : the English Presbyterians, have maintained within or near the County Palatine of Lancaster a College in which University learning has been taught, and young men have been educated for professional or civil life, and especially for the Christian Ministry, without subscription to human Articles or Confession of Faith ;

“That in the year 1754, an Institution of this kind on a liberal and comprehensive scale was projected by the English Presbyterian Protestant Dissenters of Manchester College, and shortly afterwards established by them in the neighbouring town of Warrington.”

Speaking of the “similar Institution,” founded in 1786 in Manchester, the Memorial says :—

“That from the time of its establishment, a large proportion of the Ministers of the English Presbyterian Protestant Dissenters, and a considerable number of young men destined for the other learned professions, or for civil life, have received their education in the said College.”

“Seeing that the aforesaid Lancashire Institutions have for nearly a century afforded Academical education to the people and a learned Ministry to the Churches of the English Presbyterian Dissenters,” &c.

MANCHESTER NEW COLLEGE, MANCHESTER,
1840-1853.

VOLUME J.—INTRODUCTORY DISCOURSES, delivered at the Opening of the First Session (1840) after the College had been restored to Manchester.

In the opening paragraph of the Preface to the Second Part, which is headed "Theological Department," the Object is stated to be "to provide a complete and systematic course of studies for the Sacred Ministry among Dissenters."

REPORT OF SPECIAL COMMITTEE to consider the present position and prospects of College, 1844.

"When the College was removed to Manchester it was hoped that it would obtain support, as a place of general education connected with the University of London, from those who do not belong to the religious denominations from which its funds are almost entirely derived. The Theological faculty was completely separated from that of Science and Literature, to preclude the suspicion that the students in the latter department might be exposed to influences tending to draw them away from the religious opinions of their parents or other connexions."

FORM OF CERTIFICATE TO A DIVINITY STUDENT ON THE FOUNDATION, 1846.

"This is to certify that Mr., of, son of Mr., of, was enrolled a Divinity Student on the Foundation of Manchester New College in 184..., and went through the usual course of study in preparation for the Christian Ministry amongst Protestant Dissenters in conformity with the Rules of the College, and that his conduct as a Student has been such as to entitle him to our recommendation to such Religious Societies as may have occasion for his services. John Kentish, Vice-President; Robert Wallace, Principal; William Turner, Visitor; W. Rayner Wood, Treasurer; John Kenrick, J. G. Robberds, John James Tayler, Francis William Newman, James Martineau, Robert Finlay, Professors. Certified by us, William Gaskell, S. D. Darbishire, Secretaries."

At this period the Exhibitioners, on receiving their monthly cheques, had to sign a form of receipt, stating that it was their purpose to enter "the Protestant Dissenting Ministry."

SPECIAL MEETING OF TRUSTEES, 8th December, 1852, "to consider the general position of the College, and the question of maintaining it as an independent College, or connecting it with any other Institution."

Mr. JAMES FATES said :—"It was an essential part of the original plan that it should be an Institution for the education of Dissenters in the north of England."

Rev. Dr. HUTTON said :—"They should consider which was the best for their denominational influence."

Mr. THOMAS AINSWORTH said :—"As an Unitarian, he was most desirous that his children should receive a collegiate education in company with other Unitarians, and particularly with those in the course of education for the Ministry."

Rev. JAMES MARTINEAU said :—"They should prove to the world that they were, as a religious body, by their individual forbearance and their united action, capable of working out a large and noble Institution." "He was not one to expect that the Unitarian denomination would ever acquire a strong hold or exercise a wide influence over the uneducated masses of English society." "He thought the position of the Unitarian body in England not unlike that of the Episcopalian Church in Scotland. That was a Church of a small minority, but it was a cultivated minority." "Small though their numbers were, they should prove themselves inferior to none in cultivation and true learning."

ROLLS COURT, 1853 : IN RE THE MANCHESTER COLLEGE.

Mr. William Rayner Wood having taken legal proceedings to prevent the removal of the College to London, as decided by a majority of the Trustees, a petition from twenty of the College Trustees, representing that majority, was presented to the Master of the Rolls (Sir John Romilly), praying him "to declare that it was fit and proper that Manchester New College should be established in London as a Theological Institution for the education of young men designed for the Ministry among Protestant Dissenters."

HISTORICAL STATEMENTS IN THE PETITION.

From the Act of Toleration "to the present day, the most ancient section of this people, viz., the English Presbyterians, have maintained in different parts of England and Wales several Colleges or Academical Institutions, in which University learning has been taught, and young men have been educated for professional or civil life, and especially for the Christian Ministry, without subscription to religious articles or confessions of faith." (§ 3.)

The Academy at Warrington failing, "several of the Trustees of Warrington Academy and others desired to establish in that part of England an Academy for the education of Protestant Dissenting Ministers," and engaged Dr. Barnes and the Rev. Ralph Harrison to carry on "an Institution on the same liberal principles as the Warrington Academy." (§ 24.)

"The objects of the Trustees and other contributors to the said Institution was not any benefit to Manchester and its neighbourhood, but solely and entirely the advantage of Protestant Dissenters who conscientiously refused subscription to creeds. This object they proposed to accomplish principally by educating Ministers to officiate in the pulpits of that class of Dissenters throughout the United Kingdom, and also by educating young laymen, the sons of members of the same class of Dissenters, whose parents were resident in all parts of England, in conjunction with the students for the Ministry." (§ 34.)

Rev. CHARLES WELLBELOVED and Rev. JOHN KENRICK, in a joint affidavit, said :

"That the object of the Trustees and contributors was solely the advantage of Protestant Dissenters conscientiously refusing subscription to creeds."

"That all the funds of the College (excepting the College property at Manchester and such as have been received since 1840) were acquired between the years 1808 and 1840, whilst the Institution was at York ; that in the repeated applications then made to the Presbyterians of

England for increased support, the ground taken was the importance of the College to the general interests of the Presbyterian body, as the only Institution from which a succession of regularly educated Ministers of the Presbyterian denomination could be obtained."

Rev. JAMES MARTINEAU, in his affidavit, said :

"That University College being the place where the educated laymen of the English Presbyterian body pass their academical years, there is special propriety in educating there the divines of the same class."

Rev. JOHN JAMES TAYLER, in his affidavit, said :

"Manchester New College is now reduced by the force of circumstances to the character of a simple Theological School, which has no particular relation to Manchester as such, but belongs as an object of common interest to the entire denomination of English Presbyterians throughout the country."

Messrs. MARK PHILIPS and ROBERT NEEDHAM PHILIPS, in their joint affidavit, said :

"That they and their father and relatives have at various times given sums of money to the College, under the full belief that it was for the general benefit of all Presbyterian Dissenters."

Mr. WILLIAM RAYNER WOOD, in his affidavit, said :

"I have no doubt whatever that the true reason why an Academy was established at Manchester, in addition to that at Hackney, was the general desire to have an Academy established in the North of England, where (as is also the case at present) the Dissenting interest was far stronger and more vigorous than in London or its neighbourhood."

"That Manchester possesses great advantages for educating and training Ministers, by the possession of large and well-conducted schools and other institutions connected with the Presbyterian body, whereas there are hardly any such institutions in London."

The SOLICITOR GENERAL (Mr. R. Bethell), for the Petitioners, rang the changes on the connection of the College with Protestant Dissent.

"The leading aim of the founders of Manchester New College was to raise an Academical Institution for the benefit of the Presbyterian denomination throughout the whole of England."

"The essence of the Institution was charity. The charity was, what? It was to provide religious education for as great a number of students as possible to be introduced into the ranks of the Presbyterian Ministry."

The "charitable intent" was "the gratuitous education of a large number of young men intended for the Christian Ministry amongst this class of Protestant Dissenters."

"The substance of the charity is the gratuitous instruction of young men intended for the Ministry among Presbyterian Dissenters. That radical object of the charity, that great organic constitutional object of the charity, never could be altered, never could be diverted from."

"The great object of the Institution, viz., the education of the youth of Protestant Dissenters for the Ministry."

"Benefactions were made, subscriptions furnished, and contributions obtained from all parts of the kingdom on the understanding that they were contributing to an Institution founded for the education of Protestant youth for the Ministry among this class of Dissenters."

"This class of Dissenters, whose badge and distinguishing characteristic is that they will not permit anything like their religious opinions or faith to be shackled, or even to be condensed into the shape or form of any creed or religious profession of faith."

"There is nothing that is of the essence of this charity more than perfect freedom, wholly unshackled by any test, by any creed, or by any profession. They were to have the young men educated in their own principles of English Protestant Presbyterians."

Mr. JAMES (also for the Petitioners) :

"From the first the Institution was designed for the benefit of all Protestant Dissenters who rejected subscription to creeds, by training young men for the Christian Ministry, and it was intended that they should be educated in conjunction with the laymen of that body."

Mr. ROUNDELL PALMER (for Mr. W. R. Wood, the Dissentient Trustee) :

"The design of its founders was to establish a College in the North of England, in which the Presbyterian body was most numerous, and their influence the greatest."

"What was the fundamental object of this Institution? The main purpose was to educate young men for the Presbyterian Ministry."

Mr. AMPHLETT, on the same side, classed Manchester New College with "other Nonconformist Academies."

JUDGMENT BY THE MASTER OF THE ROLLS,

13th April, 1853.

"There were two distinct things in the minds of the founders of the Manchester Academy at this time, viz., first, the establishment of the Academy; and, secondly, the place where it was to be situated. The object was universal; the primary part of it seems to have been to afford a systematic course for divines, and a secondary part of it to afford preparatory instruction for the other learned professions, as well as for

civil and commercial life ; and the whole Institution was especially devoted for the purpose of affording these advantages to the class or denomination of persons commonly called English Presbyterian Protestant Dissenters."

"This practice [to remove the Institution from place to place] was consistent with what I believe, from the documents before me, to have been the original design of the Institution, which, I again repeat, and which should always be borne in mind, was, to train young men of that denomination of Dissenters to the sacred Ministry."

MANCHESTER NEW COLLEGE, LONDON,

1853-1889.

REPORT OF 1856.

"The number of the students does not meet the average requirements of the Religious Body which looks to the College for a supply of well-trained and learned Ministers."

SPECIAL MEETING OF TRUSTEES, 16th April, 1857, *re* Appointment of Mr. Martineau, 141 Trustees being present.

Resolved, on the motion of Mr. Edwin Field, seconded by Mr. R. N. Philips:—

"That this Institution is founded for the sole purpose of giving University learning to students for the Christian Ministry among Non-subscribing Dissenters, without test or confession of faith, and not for the purpose of instruction in the peculiar doctrines of any sect; and that, in appointing Professors, it would be a violation of this fundamental principle to attempt to secure a representation of the views of any particular school of thought."

Rev. J. J. TAYLER to Rev. J. Martineau, 10th August, 1857:—("Life and Letters," II., 76.)

"It is a joy to me that I have you for my colleague and helper in this work, because I am sure that you believe with me that * * our Churches, small and unimportant as they may now seem, from their historical antecedents and their social position and free constitution, possess latent means and opportunities of spiritual influence which they have never yet developed, and which we, as directors of the education of their future Ministers, must look forward to the prospect of calling into deep and steady operation."

REPORT OF 1858:

"The Committee received from their predecessors in office the charge of Manchester New College as an Institution in which students for the Christian Ministry among Non-subscribing Dissenters were instructed in University learning."

REPORT OF 1861:

"It cannot be necessary to convince those who have so long extended a zealous and liberal support to Manchester New College of the advisability of educating and maintaining in our Churches a learned Ministry."

"They confidently commit the College, and the great principles

which it represents, to the zeal of the Churches for which it endeavours to train faithful and efficient Ministers."

REPORT OF 1863 :

"Although these questions of Biblical Criticism are for the most part such as present no features of novelty to Ministers who have undergone the training of Manchester New College, yet the unexpected quarter in which they have arisen makes it doubly necessary that they should be examined and discussed by a class of Theologians who, fettered neither by creeds nor by artificial ecclesiastical associations, are animated by no other motives than a single-minded love of truth, and are fully furnished with the widest and most accurate learning of our times. Such are the men whom it is the object of Manchester New College to educate ; for the education of whom your Committee believe that they possess the amplest means."

REPORT OF 1865 :

"The Committee would only reiterate their conviction of the necessity of giving to the largest proportion of our Ministers the complete theological education which it is the object of the College to afford." They "leave to their successors the task of promoting the education of pious, learned, and free Ministers of the Word of God."

RESOLUTION OF COMMITTEE, 9th August, 1865 :

"That letters be addressed to Trustees of Chamberlain's Fund, Clough's Fund, the Liberal Dissenters' Endowment Fund, and of other Funds in the country, inviting their co-operation in arranging some plan of concerted and effective application of their funds, along with those which the College has to dispense of in this way, towards furthering the education of Ministers among Protestant Dissenters."

RESOLUTION OF COMMITTEE, 27th June, 1866 :

"That the Committee acknowledge with satisfaction an arrangement by which the funds in the hands of the College for use in aid of students for the Ministry, and those which the Trustees of the Liberal Dissenters' Endowment Fund apply for the same purpose, may advantageously extend their common field of usefulness."

REPORT OF 1866 :

"The Committee deeply regret to be compelled to call the attention of the Trustees to the fact that the number of Divinity Students, always inadequate to the wants of the Free Nonconforming Churches, is gradually diminishing. * * There is no reason to believe that the Churches whose pulpits are in part supplied by students of Manchester New College are willing, permanently and deliberately, to lower their standard of ministerial learning and

efficiency. * * That, among Nonconformists at least, it [the ministerial life] holds out no glittering temptation of a great national career, cannot be denied. * * Every year the possibility that the Free Nonconforming Churches and their Ministers may be designed by Almighty God to perform distinguished service in the inevitable recasting of English religious thought and life draws nearer, and involves with it a weightier responsibility. We may fairly say that no other Churches are fitted as they are fitted, by a long tradition of free and reverent enquiry, to approach the investigation of theological controversies, unwarped by the influences of theological prepossession. We may fairly say that no other Churches are so penetrated with the fundamental truth that the Church of the Future must be built up, not on uniformity of belief, but on unity of spirit."

REPORT OF 1873 :

"Whatever may be the value of Manchester New College as an Institution for training Ministers for a body of Free Churches—and your Committee would be the last to deny the worth of its service of this kind, rendered now for more than 80 years—it seems to have another not less important duty to perform towards the religious thought of the day. For it is its object to teach Theology in the only way by which scientific results can be obtained and the deserved reproach alluded to above can be taken away. Its Professors and its Students approach the subject unfettered by any tests previously imposed, and unbiassed by the necessity of attaining any specified result in the future."

BISHOP COLENSO, 1875 :

Dr. Martineau wished Bishop Colenso to receive an appointment on the staff of the College; but objection was raised,

"That it would be inconsistent for a College which rested on the principle of perfect intellectual freedom to appoint as one of its Professors a Clergyman who was bound by his subscription to the creeds and articles. Dr. Martineau maintained that this objection was theoretical rather than practical, and that in the case of Dr. Colenso it had no real validity, since his teaching was as free and his love of truth as pure as the College could desire. Some of his own most ardent supporters could not follow him in this view; the objection prevailed in the Committee, and an invitation was never sent." (Drummond's "Life of Martineau," II., 26.)

Such an invitation, however, it was intimated, would have been sent if Dr. Colenso had severed his connection with the Church of England.

REPORT OF 1876 :

"Your Committee trust that a new generation of students may

be trained to exercise, with sound conviction and genuine spiritual efficiency, the Ministry in the Free Churches of England."

The College "looks for its supply of students to the faith and devotion of the Churches which during that period have so largely profited by its existence."

SPECIAL REPORT OF THE COMMITTEE, June, 1879 :

"The history of Manchester New College imposes upon it, in the opinion of the Committee, a further duty than that of merely training Ministers for a particular group of Churches, though at the same time one not inconsistent with it. To a certain extent the principle of free and scientific theological instruction seems to have been committed to its charge."

SPECIAL MEETING OF TRUSTEES, 30th October, 1879, at which 68 Trustees were present, when it was decided to keep the College in London. An Amendment, of which the following are the opening words, moved by MR. R. D. DARBI-SHIRE, and seconded by MR. H. R. GREG, was defeated.

"That this Meeting declares that, in its opinion, the establishment of the College at Oxford or at Cambridge, as one of the great seats of national University life, would eminently conduce to the more effective education of Ministers for Free Churches in this country."

REV. J. HAMILTON THOM in the course of the Discussion, said :—

"Fully admitting our obligation to promote the cause of Free Learning and Free Teaching, that obligation exists for us only in connection with the best possible performance of the specific work assigned to us—the training and education of the Ministers of our Free Churches—and, except it comes to us *in* the performance of that duty, we have no calling. It is not our business, to the injury of our own work, to make an offer of ourselves for another purpose and on another field."

REV. JOHN GORDON said :

"Manchester New College is a Nonconformist College, established on a Nonconformist basis. * * The whole history of the College confirms that character."

DR. MARTINEAU in a letter dated 19th October, 1879, and addressed to the Trustees, says that

It is not "our business as a College" "to hang out a flag rather than to do our work, to proclaim to all passers-by 'Free Theology,' regardless whether anyone followed the standard or not," but "to carry out this true principle practically in what is really our proper object—the right training of a body of scholarly

Ministers," "the dominant end being education for the Liberal Nonconformist Ministry."

To Rev. A. W. Worthington he wrote, 21st October, 1879 :—

"I doubt whether there would in general be much disposition, in the sons of Unitarian gentlemen at Christ Church, at the age of 18 or 19, to seek out for friendship the young preacher of 24, who was studying Theology in the frugal Nonconformist College, of which the University Calendar knows nothing." (Drummond's "Life of Martineau," II., 46.)

REPORT OF 1882 :

"The Committee find further matter for congratulation in the association once more of the two Institutions for the education of the Ministry of an unfettered Christianity in a common work. Two students have already passed from the Unitarian Home Missionary Board in Manchester to the College," &c.

"Never was there greater need of a Ministry educated and free, and never could a College from whose classrooms such a Ministry proceeds fill a nobler place in the Christian life of this country."

REPORT OF 1885.

DR. DANIEL JONES'S FUND amounting to £2,650 in Consols and £4,100 in 3 % Annuities, in favour of the College and its objects, provides that the income shall be applied

"In all respects in such manner as they [the Trustees of the Fund, whose names were suggested by the Committee of the College] in their uncontrolled discretion shall from time to time deem most conducive to the spread of Christianity in its most simple and intelligible form, and to the unfettered exercise of private judgment in matters of religion, with especial regard to the sound and liberal education of youth, and to the assistance of those engaged in the religious ministry among Protestant Dissenters, and upon no other trust whatsoever, and so as never to confer any direct benefit upon any person or persons belonging to any Society or Foundation associated or established on exclusive Sectarian principles, or confined to those professing or subscribing any doctrinal creed or articles."

AN ADDRESS TO DR. MARTINEAU, 24th June, 1885, signed by 106 of his old Pupils, and presented to him at the Annual Dinner of Past and Present Students, says :—

"We are glad that, when, after having for 45 years devoted your great powers, with ever increasing authority, to the fulfilment of duties entrusted to you by our Free Churches, you retire from the Principalship," &c.

DR. MARTINEAU in his reply, speaking of the College education, says :—

"Most of my predecessors, and some of my present colleagues,

have had the opportunity of mingling with their Nonconformist College clay some of the finer stuff supplied by Glasgow or Dublin; but I have been formed throughout from the homely material of Manchester New College."

"These causes, inherent in the tendencies of modern society, have added to the difficulties of our task; and the purpose which the College serves—that of furnishing Ministers to the Free Churches of this country—together with the actual condition of those Churches, enhances them further."

COLLEGE CENTENARY, 1886.

DR. MARTINEAU at the Centenary Soiree, 23rd June:—

"As soon as their [the Nonconformists'] Institutions became legal, their semi-private Academies were expanded into public Colleges."

"The Lecturer's desk [at the old Universities] can be occupied by no man who has not bound himself by subscription to teach up to the standards of the Church of England; and it is impossible to accept as complete the competency of anyone who is thus tied to foregone conclusions."

In moving the Centenary resolution at the Trustees' Meeting, 24th June, 1886, reaffirming the principle of free teaching and free learning, Dr. Martineau said:—

"I venture to say our College has passed through its century with more quietude and steadiness, with less convulsive interruption to its uniform operation, than any other Dissenting Academy with which I am acquainted."

"We are bound to provide for a constant and quiet readjustment of theological conceptions, not to the subjective caprices and humours of human taste and temper, but to the ascertained real processes and relations of things. And such provision can never be made through Teachers whose conclusions are bespoken for them and, under pledge expressed or understood, accepted by them in advance."

REPORT OF 1888.

"On [M.N.C.] before all others rests still the charge of conducting the holy quest for the truth of God, and of sending forth from her class-rooms Ministers of Christ, owning allegiance to no authority meaner than conscience."

SPECIAL REPORT OF THE COMMITTEE *re* TRANSFER TO OXFORD, January, 1889.

"This fact alone makes it a matter of anxiety for the Free Churches for which the College expects to train Ministers, that these also should share the education, the opportunities, and the

enthusiasm of University associations, culture, and aspiration. If the Free Churches are to hold their ground, their Ministers must maintain * * their intercourse with the laity on the terms of mutual understanding, respect, and confirmed friendship, upon which so much of ministerial influence and power of co-operation in after-life must depend."

"In the cause, therefore, of truly Free Churches, their life and their duty, the Committee of the College call upon its supporters and friends to come forward with generosity, with sacrifice. * * The Committee of the College, therefore, appeal * * to every member of every Free Church to come forward with what gift he can arrange to spare in this great cause."

SCHEME FOR RE-ORGANISING THE COLLEGE AT OXFORD, January, 1889.

"It is hoped that thus a natural connection may be formed between our future divines and the young laymen who come to Oxford from families belonging to our Liberal churches."

APPEAL FOR FUNDS FOR OXFORD, 1889. This Appeal is signed by H. R. Greg, President; S. A. Steinthal, Chairman of Committee; R. D. Darbishire and H. E. Dowson, Secretaries; and J. E. Odgers, Chairman of the Oxford Council.

"Through its various changes of location, whether at Manchester, York, or London, Manchester New College has retained the unshaken allegiance of the members of the Free Churches of the United Kingdom. There has been ever the same faithful devotion to its interests and the same unwavering love of its principles. The College has been recognised as the source and fountain-head of the highest and best life of Churches whose very breath is Free Piety and that Free Learning and Free Teaching of Theology of which for generations its Professors have been the foremost exponents."

"A step of momentous importance is about to be taken. Its success will add new life and strength and influence to the religion of which the College is the highest and truest representative in the land. Its failure will be nothing less than a disaster. The responsibility of everyone in whose hands lies the future of the College is great. Therefore, to all the members of the Free Churches, as sharing in this responsibility, this Appeal is made. Whether they were in favour of the removal to Oxford, or not, makes no difference. The College is still theirs, the teacher of their Ministers, the truest guardian of their principles, and the very noblest exponent of their thought and life. * * All the members of the Free Churches are at one in wishing Manchester New College at Oxford to be as worthy of them and of its high calling as it can be made."

HISTORICAL MEMORANDUM,

ISSUED BY THE COMMITTEE OF MANCHESTER NEW COLLEGE,
1889, ALONG WITH AN APPEAL AND LIST OF SUBSCRIPTIONS,
IN CONNECTION WITH THE REMOVAL OF THE COLLEGE TO
OXFORD.

“The College, which for more than a hundred years has borne a name identifying it with Manchester, the place of its establishment in the year 1786, can trace back its ancestry for more than a century beyond that date. It is clearly derived from the earliest Nonconformist Academy,* opened by Richard Frankland, one of the ejected clergy of 1662, in his family house at Rathmell, in Craven, in the year 1670. This was done in the face of that legislation which sought to complete the humiliation and misery inflicted on the Non-conforming clergy by the Act of Uniformity, by forbidding them, or any member of their families, to engage in *teaching*, under a penalty of £40. The object of such an enactment was not merely to deprive a learned class of an obvious means of support, but to condemn the rising generation of Nonconformists to ignorance, and consequent loss of that social status and influence which many of their fathers carried with them into their poverty and suffering.

“Frankland’s Academy was for ‘University learning.’ . . . He educated 304 students, lay and divinity. This work was continued by a series of Tutors, who, with occasional assistance, gave instruction in all that passed as ‘University learning’—the students going to the man, wherever the approved teacher might be settled. . . . There was an understood continuity throughout these successive stages. . . . This succession being terminated, apparently by the death of Mr. Rotheram,† in 1752, . . . a circular of proposals for the more definite foundation of an Academy in the North of England was issued

*[“The Nonconformist Academies, whose heirs we are.” (Rev. Dr. Drummond at the Centenary Soirée, 1886).]

†[The Kendal Academy did not end immediately on Dr. Calel Rotheram’s death, being continued to a finish by R. Simpson.]

by an influential Committee. This led to the establishment of the Warrington Academy, opened in the year 1757, Lord Willoughby of Parham being President, and Sir Henry Hoghton, the recognised leader of the Lancashire Presbyterians, being Vice-president.

“Among the 393 students who received instruction at the Warrington Academy, during the 29 years of its existence, were many who made their mark, not only in the history of our Churches, but in politics, in law, in the army, and especially in medical science.

“Before the dissolution of the Warrington Academy in 1786, steps had been already taken towards establishing in Manchester ‘a Seminary of learning, similar in its objects and its plan’—the plan being such as to ‘afford a full and systematic education for Divines, and preparatory instruction for the other learned professions, as well as for civil and commercial life.’ ‘This Institution,’ it is declared, ‘will be open to young men of every religious denomination, from whom no test or confession of faith will be required.’ The Rev. Dr. Thos. Barnes and the Rev. Ralph Harrison (both old Warrington students) were the first Tutors of the Manchester Academy, in which the Warrington Institution was revived.

“In 1803 it was resolved to remove the Academy to York,* in order to place it in the charge of the Rev. Charles Wellbeloved, under whom, together with the Revs. W. Turner and John Kenrick, the men whose names are most closely associated with the history of the College and the Churches of kindred origin for the greater part of this century—Robberds, Madge (father and son), Wallace, Tayler, Asplaud, Martineau, Gaskell, the Beards (father and son), G. V. Smith, and P. P. Carpenter—received their theological education.

“But in 1839, Mr. Wellbeloved, being advanced in years and desiring to be relieved of his duties, the question arose of moving the College to London or back to Manchester. The latter alternative was adopted, and in 1840 it was re-established in Manchester as Manchester New College, with a full staff of Professors, and with special enlargements in the direction of its Literary and Scientific department, as well as of that of Theology.

*[Under the new name of “Manchester College.”]

"But the expectation of the Trustees—that a large number of lay students would be attracted, that the College would become, in fact, what the Owens College has in later days become—was not realised ; and in 1852 a resolution was passed in favour of the removal of the College to London, where, by alliance with University College, the expense of maintaining a faculty of Arts might be dispensed with. From 1853 to the present year the College has occupied rooms in University Hall, an Institution commemorating in its foundation the passing of the Dissenters' Chapels Act in 1844, and designed as a place of residence for students attending University College. There, it was hoped, the students of Manchester New College would associate with the young laity of our Free Churches. The latter, however, since the opening of the older Universities to students of all denominations, have less and less resorted to the Hall, and it has lately fallen into the hands of the College to use and manage.*

"In 1888, and again in the present year [1889], resolutions were passed at meetings of Trustees, authorising the removal of the College to Oxford.† . . . At Oxford, then, the College will open its next session, 1889-90, as an open faculty of Theology ; trusting to find there new and enlarged scope for the application of its original principle of freely imparting theological learning without insisting on the adoption of particular doctrines.

*[University Hall was sold to the Trustees of Dr. Williams's Library for £11,300, "the Hall thus, happily, remaining in the hands of the same Communion that built it and has occupied it hitherto" (1890 Report). After the payment of all costs and charges, the sum of £9,865 3s. 4d. remained, constituting the UNIVERSITY HALL FUND. This was handed over to Manchester New College to administer, and now forms part of the endowment of Manchester College, Oxford. The Committee say in their 1891 Report that "they are convinced that this fund, commemorating as it does the victory of religious liberty in the passing of the Dissenters' Chapels Act, could be placed in no hands so worthy of the inheritance as the College which is the foremost exponent in the land of the very principles in honour of which University Hall was founded. Manchester New College, as custodian of this new sacred heritage, will only be bound by new ties to be faithful to the traditions of its own life."]

[These resolutions were confirmed in 1889 by a poll of Trustees, by 138 votes to 108.]

“Thus, while the funds of the College are still ‘held in trust for the purpose of giving University learning to those who seek it, without test or confession of faith,’ and while the Institution, in the earlier periods of its existence, had the distinction of being the only one in England providing a liberal education entirely free from doctrinal restrictions, the gradual liberation of secular teaching in the older Universities, and elsewhere, has by degrees limited the sphere and marked the special calling of our College, as still, we believe, the only one (save the kindred institution at Carmarthen), which stands for the principle of ‘*Free Teaching and Free Learning in Theology*.’ . .

“The Professors and Students of Manchester New College are entirely unpledged to any particular doctrines and opinions. Our classes are open to all students who appear competent to avail themselves of them ; and, while offering assistance in the form of Exhibitions to students who attach themselves to it with a view to specific preparation for the Ministry, the College does not seek to confine them to the service of any particular denomination. . . .

“Manchester New College has depended for many years chiefly on the support of those who, connected with the Free Churches of origin akin to that of the College, have taken in it a traditional, a family, or an ancestral interest.”

MANCHESTER COLLEGE, OXFORD,
1889-1904.

REPORT OF 1890.

"The Committee have been deeply grateful for the support rendered to them by many of those who were sincerely opposed to the Oxford movement, but who have nevertheless been generous donors to the College Fund, inspired by the feeling that the College is theirs still—the noblest exponent of their thought and life, the school in which their Ministers are nurtured, and through them the source of inspiration to their Churches."

"Manchester New College goes to Oxford as the nursery of a religion in the human soul, free as the breath of heaven, and listening to no meaner voice than that of a conscience in which are ever heard the whispers of God's Holy Spirit."

INVITATION TO REV. JOHN OWEN, Vicar of East Anstey, to deliver the Address to the Students at the Opening of the Session, 1891.

MR. WILLIAM COLFOX wrote to the Chairman of Committee, 4th September, 1891, urging that it was inconsistent with the fundamental principle of the College, of complete freedom as to theological doctrines, necessarily involving Non-subscription to articles and creeds, to invite a beneficed clergyman of the Church of England to be the spokesman on behalf of liberty. Such a selection, moreover, almost appeared as a sanction to the Students themselves to accept the broad and easy path of Conformity.

REV. R. L. CARPENTER wrote to the same effect, describing this policy as suicidal, since, if the Conforming position was a sound one, there was no need of such a College as ours.

REV. V. D. DAVIS wrote to one of the Secretaries, asking whether Mr. Owen was asked to speak as a representative of the College, adding

"My own opinion is that for the latter office a Clergyman in Orders is unfit, however much he might *desire* to be free from his bonds, without the Confessor's *determination* to be set free; so that when, years ago, there was some question of appointing Dr. Colenso to a Professorship, unless I am mistaken, it was with the distinct understanding that he must first resign his orders."

The Committee adhered to their decision to invite Mr. Owen to give the Address, but Mr. R. D. DARBISHIRE, one of the Secretaries, in reply to Mr. Davis, said:—

"Mr. Owen was invited as a scholar, already distinguished on the particular lines of free study and frank declaration on Theo-

logical subjects and of the influence of religion on thought and life, which mark the very life of the College." "The Committee had never any thought whatever of putting Mr. Owen forward" "to represent the College on the special occasion of the gathering of Students at the opening of the new Session, and that, in what might seem to be an official position, and one which was in fact confounded with that of a Professor or Visitor."

The Committee, we are told, "by a vote of seven to four, the Chairman not voting, though as a matter of fact, he moved the resolution himself from the chair," adhered to their decision to invite Mr. Owen to give the Address ; but they decided to send him copies of Mr. Colfox and Mr. Carpenter's letters.

Mr. Owen gave the Address to the Students on the 20th October, 1891.

DR. DRUMMOND on that occasion said :—

"Mr. Owen, of course, has not spoken to us to-day as belonging to ourselves, except in that large sense in which all true-hearted men belong to one another. He has come to speak to us, not as representing our College, but as representing that sympathy with our College which may be felt by many who have grown up quite apart from our particular associations, and whose convictions on many important points may be very different from ours."

MR. R. D. DARBISHIRE AT THE FOUNDATION STONE CEREMONY,
20th October, 1891.

"Who are we who now gather on this occasion ? By long tradition in many cases, and in others by a somewhat more recent effect of reflection, we are all persons who are persuaded of our right of private individual judgment, and especially, having regard to our present assembly, of private judgment in matters of religion. We trace down the descent of many a family line, even now living amongst us, from Puritan, and Presbyterian, and Huguenot forefathers, and we are now Unitarians.

"But here, on the platform of the College, we do not come together as Unitarians. Our opinions, our beliefs, are our own, but they are not the grounds of our association this day. In our study of Theology, in our aspiration towards the purest communion with God, we subscribe to neither creed nor name.

. . . . We come as so many men and women resolved that, above all things, we will have and maintain on the one hand Free Learning and Free Teaching in Theology, the noblest effort of all science, and on the other a spirit of Unfettered and Personal Piety, the purest expression of the free life of the soul. . . .

" We want, and will have, and we will provide continuous learning on, with an open mind, free from what is cramping in the traditions of past ages, free from ignorant and indolent or selfish adhesion to the thoughts of men gone by, free from all the devices by which good men have thought to perpetuate their own acquisition, as if the formulas which satisfied them could possibly be true for all time, for all conditions, for all knowledge, for all minds. . . . Our Teachers shall, in our College, teach freely every Student to think for himself, to pursue the study of Theology as he would any other search after better insight and truer knowledge, and in this, the highest effort of understanding, to spend heart and soul and strength and mind.

" With the inspiration of God and Freedom in their hearts, like many another earnest Christian, our men—who have often, under the obloquy of ignorant and unchristian prejudice, been refused the name—our men have stood forth as faithful advocates of unpopular causes, as devoted bearers of public burdens. . . . Protected by the principles and aims we and our College maintain, from the sins of pretended authority, of worldly hierarchy, and the soul-enslaving wickedness of priestcraft, they have humbly spent their strength as, to use a designation most venerable in our ears, 'Poor and Godly Ministers of Christ's Holy Gospel.' . . .

" It is with no mere love of change that we have come to Oxford. We have sought here a wider learning, a larger intercourse with studious and pious men in this national seat of Learning and Religion ; coming back to claim again our share as Englishmen in the traditions and the honour of Oxford, conscious of our littleness and weakness, but conscious also of an equal earnestness and as true a faith. We come—and we are unfeignedly glad to think of this, we who have been ejected and persecuted, who have been refused the opportunities of learning here, and been prevented from teaching anywhere—to seize our first opportunity once more to take our stand, humble as our effort is, with the Church of England itself—I may say, with the Churches of England—amongst those who shall mould the highest life of our country."

REPORT OF 1892.

"The Committee, at their September meeting, received a letter from Mr. U. Vernon Herford, dated 12th August, in-

timating his intention to take Orders in the Church of England, and suggesting that it would be his natural course to leave the College and pursue his studies elsewhere, and asking for the judgment of the Committee. Under the circumstances named by Mr. Herford, the Committee resolved to adopt his suggestion, and have allowed him to withdraw from the College without completing his full Theological course."

[Mr. Herford at a later period returned to the College, having given up his intention to take Orders, and completed his course.]

The same Report says :—

"There is no service to the community greater than that of assisting in the best education of Ministers for truly Free Churches."

"If the people, and the Societies for whom the College speaks and for whose objects it is supported, are to have an efficient Ministry, trained in and thoroughly imbued with their best traditions, they must themselves provide the candidates."

REV. DR. MARTINEAU, at the Opening of the College Buildings, 19th October, 1893 :—

"If the College is intended to train Ministers for a particular denomination, that denomination must hold the same impartial attitude towards doctrine as the College assumes, by neither name nor act committing itself in its corporate capacity to a particular theological school. The noble principle, reasserted in every announcement issued from Manchester College, is exposed to the imputation of insincerity by every word or deed put forth in forgetfulness of this relation between Church and College."

ANNUAL MEETING OF TRUSTEES, 17th January, 1895. Resolution *re* Death of Rev. J. H. Thom speaks of the gratitude felt for him

"As a Minister of God, in the fellowship of those Free Churches which chiefly have at heart the welfare of a College, founded and maintained in the same spirit as their own."

REPORT OF 1896.

Spontaneous offerings of the Congregations of the Great Meeting, Leicester, and Essex Church, London, are

"Prophetic of closer ties between the Churches throughout the land in which free search for the truth of God finds its home and the College which takes a foremost place in this sacred quest."

REPORT OF 1898.

"What they [the Committee] want most to see is a new devotion

in the Churches, in whose service the College exists, to the religious aims which it sets before it."

REPORT OF 1899.

In the original draft, the Committee appealed, on behalf of the College,

"for gifts to it, not alone beautiful in art, and rich in sacred memories, and large in material resource, but gifts more precious than these, the gift of lives devoted to the principles it holds dear—*principles far wider and deeper in their limitless outlook to the truth of God than the narrow thought and life of any Church yet founded upon earth*—and, most of all, the gift of young lives sent out from households full of its spirit, to be dedicated, in its fair temple of "truth, liberty, and religion," to the ministry of a gospel free as the breath of heaven and devout with the spirit of Christ."

The Rev. C. J. Street appealed to the Committee to withdraw the parenthesis here printed in italics, on the ground that it was casting an undeserved slight on Churches of our communion, which were just as free as the College and founded on exactly the same principle and trust. The Committee declining to withdraw the words, Mr. Street moved, and Rev. Dendy Agate seconded the omission, and this was carried.

It was at this 1899 Annual Meeting that the Report as to establishing a Residence was presented and adopted.

REPORT OF 1900, repeats with regret the words of the Professors :

"Our Students are being drawn less and less from the old Nonconformist families, and, while we gladly welcome the able and excellent men who have not grown up among us, we cannot but regard it as a sign of religious decay when a community fails to produce its own Ministry."

And the Committee add :

"The Committee are afraid that, excellent in many ways as is the influence of the great Public Schools, the fact that the old private Nonconformist Academies are now a thing of the past has some relation to the circumstances, lamented, not alone by the Professors, but by all who have the interest of the College and of the Ministry trained within it at heart. In these Academies, frequented by boys of Presbyterian descent, the old tradition lived and the old religious atmosphere breathed ; and the young men passed from them in close touch with the religious life and interests of the Free Churches, of which these schools thus became nurseries. The Public Schools, on the other hand, are under Church of England influences ; and the Nonconformist youths raised in them, if they are not thereby drawn into the Establishment, are often rendered indifferent to the religion of their fathers. If this be

in any degree a correct diagnosis of at least one of the causes of the failure of the community most closely connected with the College to supply its own Ministry, the Committee look with hope to the opening, next September, of the new Willaston School, whose establishment, under the will of the late Mr. Barker, was chronicled in the last Report."

"Is it not a reasonable expectation that this School, to be conducted on the best Public School lines, may be a means of retaining under influences, of which the College is the foremost exponent and custodian, the rising generations from the Non-subscribing Churches?"

"They trust that it may be so supported, not alone with funds, but with the more precious gift of the sons from cultured Nonconformist homes, and from others in sympathy with an education religious, yet unsectarian, that new religious life may be breathed into the youth of the community whose Ministry it is the function of the College to train."

"The Committee see in the Willaston School a new and hopeful recruiting ground for the class-rooms of the College, and for that Unfettered Ministry of Religion for whose education the College exists."

REPORT OF 1903 speaks of

"The Churches most closely associated by their principles with the College," "the Churches to whose cause the College is devoted," "the Churches founded by their Presbyterian ancestry," &c.

But on 28th June, 1903, when Mr. Cuthbert Holden's letter was read, resigning his Exhibition on the ground that he now intended to take Holy Orders, the Committee resolved:

"That the Committee sees no reason why Mr. Holden should resign his Exhibition, and encourages him to complete his full course if he feels able to do so."

This Mr. Holden, however, did not feel himself justified in doing, remaining at his own wish as an External Student of the College *on his own Foundation*. Since that time he has withdrawn his name from the College roll.

REPORT OF 1904.

In the original draft the italicised sentences appeared in their context, and were strongly objected to by many of the Trustees.

"It [the success of the *Hibbert Journal*] gives new hope and new confidence in the future to all friends of the great principle of Free Teaching and Free Learning of Theology of which the College is the home. * * It has in its custody a principle far-reaching in its influence and moving on to victory. * * *Of all the charges committed to the keeping of the College this is the most sacred.*"

"The College does its part there [at Oxford], even in its day of small things, in leavening, with its spirit of unshackled liberty of thought and unbiassed freedom of inquiry and fearless search for the truth of God, a realm far wider than that of any single communion.

In so bringing a little nearer the day when that spirit shall be universal, the College fulfils a function infinitely higher and nobler and far more deserving of support than the service of any one Church, even although it be the broadest of the broad and the freest of the free, and even although it be that in which the vast majority of its own Trustees offer a worship according to the dictates of their conscience and dearer to them than life itself."

The sentences were ultimately withdrawn ; but they, like other indications, mark a waning hold upon the two facts

(1) That the main business of the College is, as Dr. Martineau phrased it, "the right training of a body of scholarly Ministers," "the dominant end being education for the Liberal Nonconformist Ministry," and not "to hang out a flag," and cry "Free Theology," regardless whether anyone follows the standard or not ; and

(2) That the College, broad and free as it is in principle and practice, is no more so than the group of historic Free Churches from which it has derived its origin and its constant nourishment, and to which its obligations are paramount.

2311
MANCHESTER COLLEGE,
OXFORD.

HISTORICAL STATEMENT

ISSUED IN VIEW OF THE SPECIAL MEETING
OF THE TRUSTEES CALLED FOR TUESDAY,
29TH NOVEMBER, 1904, AT 11-30 A.M., AT OXFORD,
IN RESPONSE TO A REQUISITION SIGNED BY
45 OF THEIR NUMBER ASKING FOR SUCH
MEETING TO BE CALLED IN LONDON, TO
CONSIDER A RESOLUTION AFFIRMING THE
NONCONFORMIST AND NON-SUBSCRIBING
CHARACTER OF THE INSTITUTION.

OCTOBER, 1904.

MANCHESTER COLLEGE,
FORD.

N
EXPLANATORY
ADDRESS

*To the Trustees, in connection with the HISTORICAL
STATEMENT issued 21st October, 1904.*

"We are living, as I believe, in the very midst of a struggle between old and new principles, in which even our little Nonconformist Academy has a grave responsibility laid upon it, and in which, if our Congregations faithfully support it by supplying Students of the highest culture and ability, it may yet give important help in guiding the religious life of our country. A false step now might be fatal to the hopes which we all entertain for its usefulness."

REV. JAMES DRUMMOND, on retiring from the Ministry of Cross Street Chapel, Manchester, to take up Professorial Duties at Manchester New College, London.

(Unitarian Herald, 29th July, 1869, p. 252.)

November, 1904.

AN EXPLANATORY ADDRESS

TO THE

TRUSTEES OF MANCHESTER COLLEGE, OXFORD.

The Trustees have, no doubt, received a circular from the Secretaries of the College convening a Special Meeting to be held at Oxford on Tuesday, 29th November, 1904, to consider a Motion and Amendment, the terms of which are given. But the notice does not state, as it should have done, that the Meeting is called at the request of Forty-five Trustees, who sent in a Requisition asking that a Special Meeting might be held in London to consider a Resolution of which they gave formal notice. It would appear as though the Motion to be proposed were due solely to Mr. John Harrison, the Amendment being the counter-proposal of the undivided Committee of the College. But Mr. Harrison was asked by the Requisitionists to move this Resolution on their behalf, and the Amendment, of which notice is given on behalf of the Committee, is that of a majority of its members only.

Some explanation of the fact that the Special

Meeting has been asked for, and of the particular Resolution to be proposed, may well be expected by such of the Trustees as are not familiar with certain significant circumstances in the recent history of the College. Two in particular, as set forth below, seemed to call for remonstrance. The "Statement issued in Support of the Amendment" says that there has not been, nor is there intended, "any new departure." Considering that there is no known instance of a Bursary or Exhibition being given to a Church of England Student, or of a Theological Professorship held by a member of that Church, the Trustees may judge for themselves of the accuracy of such a Statement.

(1) An External Student (Mr. Cuthbert Holden), holding an Exhibition from the College at St. Andrews University in consideration of his declared intention to complete his course of study at Manchester College with a view to entering the Ministry, surrendered his Exhibition because he had changed his convictions and determined to take Holy Orders in the Church of England; but the Committee informed him that they saw no reason why he should resign his Exhibition, and encouraged him to complete his full course if he felt able to do so. Mr. Holden himself, however, having properly interpreted "the

Ministry" as being a Non-Subscribing Ministry, felt unable to accept the offer of the Committee, and declined to receive further benefit from the College funds. He has since withdrawn his name from the College roll.

(2) One of the Professorial Staff (Rev. William Addis), elected to the Chair of Old Testament and Hebrew while a Minister of one of our ancient Free Congregations, and having since become a communicant of the Church of England, was occupying the College pulpit in his turn, though it was his own declared wish to be relieved from the duty. Mr. Addis also held (as he still holds) the responsible office of Head of the Residence, in which the Students for the Non-Subscribing Ministry are, unless specially exempted, required to reside.

These circumstances seemed to many of the Trustees sufficient grounds for uneasiness and dissatisfaction. They therefore appointed a deputation of three Trustees, and on 4th December last intimated their wish for an interview with the Committee. The Officers replied that it was not convenient to call the Committee together before the Annual Meeting of Trustees on 21st January, but offered to receive the Deputation themselves. This offer was accepted; the Deputation met the

Officers, and these points were duly brought forward. Nominations were also handed in of four gentlemen to be proposed as Members of Committee.

The Officers at this interview pointed out the inconvenience of such questions being discussed by the Trustees before the Committee had had an opportunity of considering them. The Deputation, on the other hand, reminded the Officers that the Minutes contained references to Mr. Holden's case, about which there were evident differences of opinion ; that the Minutes would come up for confirmation at the Annual Meeting ; and that silent acquiescence would give the sanction of the Trustees to what had been done. In view of this fact, an assurance was given on the part of the Officers that at the outset of the Meeting the Chairman would explain that exception had been taken to a certain part of the proceedings set forth in the Minutes, and that the adoption of the Minutes would therefore be regarded as without prejudice to any decision therein recorded or to subsequent action that any of the Trustees might feel it necessary to take. The Deputation, on their part, undertook to dissuade those who were acting with them from initiating any discussion on that occasion upon the subjects named. This understanding was duly observed at the Annual Meeting

(21st January, 1904). In accordance with notice given, the reading in full of the Minutes dealing with Mr. Holden's case was called for, so that the Trustees might be made familiar with the facts, but no discussion upon them took place.

With regard to the Nominations for the Committee, shortly after the interview the Officers communicated with the Deputation, urging the inconvenience of a contested election for the Committee—unheard-of, they believed, in the history of the College—particularly as it was sure to lead to a discussion on the points at issue, which had better be dealt with on their merits and not on a side question ; and they offered to find places on the Committee for two of the nominees, Mr. F. W. Monks and Rev. C. J. Street, if the other two nominations were withdrawn. To clear away any possibility of undue friction this course was adopted. The other two names, those of Mr. John Harrison and Rev. A. W. Fox, were withdrawn, and at the Annual Meeting Mr. Monks and Mr. Street, together with the other Members of Committee, were elected without opposition.

When the Address of the Committee was presented to the Annual Meeting for adoption, it contained a statement (representing another “new departure” of recent times), that “The College

fulfils a function infinitely higher and nobler, and far more deserving of support than the service of any one Church, even although it be the broadest of the broad and the freest of the free, and even although it be that in which the vast majority of its own Trustees offer a worship according to the dictates of their conscience, and dearer to them than life itself." Strong objection was taken to this statement, and to another allied thereto, and after discussion, they were withdrawn. In the course of the discussion on this question, one of the speakers stated that the College was a Protestant Dissenting Institution. This statement was received with cries of "No, No!" from several of the Trustees; whereupon the speaker said that the sooner this question was decided the better, and suggested that a Special Meeting should be convened for the purpose. This suggestion met with evident favour from a considerable number of the Trustees present.

Subsequently to the Annual Meeting it was announced that the second difficulty no longer existed to the same extent, inasmuch as Mr. Addis had, at his own formal request, been relieved of the duty of conducting service in the College Chapel. This lessened the strain of the situation, and disposed of what was felt to be one of the serious issues involved. Though the Trustees who had

made their protest were still far from satisfied, they intimated that they were not disposed, under the altered circumstances, to press their further objection as to the undesirability of having, as Head of the Residence a gentleman whose sympathies were all with the creed-bound Church of England and against Non-Subscription and Nonconformity. They felt sure that—whatever the unconscious influence of such an anomalous position—Mr. Addis would not use his position to influence the Students against carrying out their obvious intention when they entered the College. But, under the extraordinary circumstances, they felt it necessary to ask the Trustees to reaffirm the Protestant Nonconformist character of the Institution and its historical objection to theological tests and ecclesiastical creeds.

At a meeting of the Committee, on 15th May last, a further and larger Deputation was received. Speaking for themselves and for those whom they represented, the Deputation urged that the historical principle of Manchester College is that it is a Non-Subscribing Protestant Dissenting Institution; that its essential purpose is the training of Students for a Ministry of Religion in which no theological test is imposed; that the Bursaries and Exhibitions can only be properly applied for this purpose; and

that, Free Teaching and Free Learning could only apply to Teachers and Learners, unpledged to creeds or other dogmatic and ecclesiastical obligations.

After the Deputation had withdrawn, the Rev. C. J. Street moved :—

“That the Resolution of the Committee of 26th June, 1903, *re* Mr. Holden’s case, be not considered as a precedent.”

The following amendment, however, was moved and carried—

“That the Committee do not desire to limit the freedom of themselves and their successors to decide all cases of renewals of grants to Students on the merits of each particular case.”

This, therefore, is the present situation. There is no security that the Funds of the College, subscribed by Protestant Dissenters, may not in future cases be misapplied (as the Trustees who are moving in this matter think) towards the gratuitous maintenance of Students for the priesthood of the Church of England or even of the Church of Rome. So far as the Committee is concerned, the former of these alternatives would have been the fact but for the sensitiveness of Mr. Holden, who declined

to be subsidised by funds raised for Free Nonconformist purposes. The College is historically and essentially a Nonconformist Institution, established by Protestant Dissenters only, and maintained by their lineal successors, now commonly called Unitarians, who have cherished the sacred principle of free study for a free ministry by free men.

Great emphasis has been laid in recent years on the modern phrase, "Free Teaching and Free Learning in Theology," for which, it is proclaimed, the College stands. The moving Trustees are by no means opposed to this principle (as the Letter signed by most of the Professors and the "Statement issued in Support of the Amendment" assume); but they believe that the College is not true to its original trust unless the Teaching and Learning are really Free, and in preparation for a Free Ministry. They insist upon the principle, indeed, but in its entirety and with its rightful application. A Professor, bound by conformity to a Church based on articles or creeds, is not free, and cannot teach freely in Theology, except at the expense of his veracity; nor is a Student free, or able to learn freely, when he is already pledged to foregone conclusions.

To say, as the supporters of the Amendment do, that "the proposed Motion aims a serious blow

at the Open Trust " is very wide of the mark of truth. The Open Trust of the College is exactly of the same kind as the Open Trust of our ancient Chapels—no more, no less. Those Chapels are held by their present Congregations by virtue of the Dissenters' Chapels Acts, 1844, which gives its protection to the Open Trust of " any Meeting-house for the worship of God by persons Dissenting as aforesaid." Such protection would be forfeited forthwith by any one of the Congregations of such Meeting-houses if it were to disown the fact of its Dissent from the Church of England. The Open Trust of the College is subject to a similar natural and proper limitation. Creed-bound Churches and men take themselves out of the scope of such a Trust. The whole history of the College is stultified, unless there be a close and necessary connection between it and the Congregations of Open Trust Churches. It is for the Ministry of Free Churches that the College is bound to prepare its Students, giving such financial support, by way of Bursaries and Exhibitions, as may be requisite and suitable.

The College Lectures, though not the Tutorial Classes, are, as a matter of fact, now open to any Member of the University ; and it is quite conceivable that in certain cases it might be well

to admit Students who are members of other than Free Churches to part or all of the course of study. It is not to be supposed that the protesting Trustees object to a member of the Church of England or of any other Confessional Church, whether studying for the Ministry or not, becoming a Student at the College, if he and the Committee are of opinion that he can benefit thereby. But in such cases it would not be right, in the opinion of the moving Trustees, to give Bursaries or Exhibitions from the Foundation Funds, which have been raised for far other purposes than giving financial assistance to creed-bound men. "A man who has deliberately abandoned the open mind has no right to the benefit of the College funds." By the voluntary acceptance of a Theological or Ecclesiastical Test he has excluded himself. That is the essence of the whole question at issue.

One further principle is also strongly to be maintained. It is for the Trustees, who are the responsible authority of the College, to maintain its principles, direct its policy, and instruct the Committee to carry them out, and not for the Committee to have a principle and pursue a policy of its own, simply ratified from time to time by the Trustees, by confirming at half-yearly meetings Minutes which are never fully read unless specifically called for.

It is thus that misapprehension and mistake may easily occur.

The last direction upon the main question of the purpose of the College which the Trustees seem to have given (16th April, 1857) was clear and definite enough. In a resolution then passed it was affirmed "that this Institution is founded for the sole purpose of giving University learning to Students for the Christian Ministry among Non-Subscribing Dissenters without test or confession of faith ; and that, in appointing Professors, it would be a violation of this fundamental principle to attempt to secure a representation of the views of any particular school of thought." This is valuable as testifying the opinion of the then Trustees. The "Statement issued in Support of the Amendment" cannot abate the force of that remarkable declaration.

Any departure from the principle of education for a Non-Subscribing Ministry the Trustees who are acting in this matter regard as improper ; and they appeal to their Fellow-Trustees to support them in that contention. To this end they asked for the Special Meeting and gave notice of the specific Resolution, copy of which, with the Requisition, has already been sent to every Trustee whose address is known ; and they have also

forwarded some “Historical Notes” which may be useful in showing the real nature of the College Trust, and the true relation between the College and our Free Congregation.

As no Trust Deed, declaring the objects and principles of the College, has ever been executed (though there *are* specific trusts, as to considerable parts, which must be observed) the nature of the Trust has to be gathered from such documentary evidence as exists and from the practice which has regulated the proceedings of the Institution. This very question of the fundamental Trust of the College was raised before the Master of the Rolls (Sir John Romilly) in 1853, and a judicial decision was then given which establishes the principle for which the moving Trustees now contend.

It is maintained in the Amendment, of which the Committee have given notice, and in the “Statement” of its defenders, that this judgment did not go beyond the question of whether it was within the power of the Trustees to remove the College from one place to another. But the Master of the Rolls himself said, in the course of his judgment :—

“To determine this question, it is necessary to examine the Origin of the Institution, and to consider

the documents of foundation and the laws then established for its regulation and management."

After an exhaustive analysis of these, including all the passages now cited in opposition to the Resolution, he arrived at the conclusion that

"The whole Institution was especially devoted for the purpose of affording [its] advantages to the class or denomination of persons commonly called English Presbyterian Protestant Dissenters ;"

and that

"The place of institution at Manchester was not one of the fundamental objects of the Charity, but it was accessory only, and subservient to the carrying into effect that which is expressed to be its main scope and object."

The one conclusion could not be arrived at without establishing the other, and, if not technically the specific point for judgment, was a point which had to be decided before judgment could be given on the narrower issue.

In this connection the Trustees are asked to read the full report of proceedings in the Rolls Court, including the complete judgment of the Master of the Rolls, as given in the volume of *The Christian Reformer* for 1853. *The Inquirer* volume for the same year gives the Petition of the Trustees

referred to in the Resolution. The Trustees may judge for themselves, after reading these reports, whether the reference to them in the Resolution is "most misleading."

The Requisitionists beg to remind their Co-Trustees, in this connection, of the judgment in the recent Scottish Free Church case (1st August, 1904), which affirmed, in the words of the Lord Chancellor, that "the Original Purposes of the Trust must be the guide." "When men subscribe money for a particular object, and leave it behind them for the promotion of that object, their successors have no right to change the object endowed." "There is nothing in calling an associated body a Church that exempts it from the legal obligations of insisting that money given for one purpose shall not be devoted to another." This applies equally to a College.

Most of the Capital of the College Trust has been accumulated on the distinct understanding and definite statements of the Officers and Committee from time to time, that it was to be applied for the education of Ministers for the "Protestant Dissenting," or "English Presbyterian," or "Presbyterian," or "Non-subscribing," or "Free" Churches. Whenever money was wanted, appeal has always been made on this plea and to the mem-

bers of such Churches. To divert Capital so obtained to any other purpose is to alienate the Trust from its legitimate application.

What can be thought of the Statement of the supporters of the Amendment that "In no single case is there any declaration of trust of the College property or funds limiting their application," &c., in face of the fact that the very first endowment the founders asked for (and ultimately got) "for the support of Students in Divinity" came from the Warrington Academy, and was given "upon trust for promoting the liberal education of Protestant Dissenters hereafter, to be a settled fixed thing"? And the Dr. Daniel Jones's Fund trust, so late as 1885, specifies that it shall be administered "so as never to confer any direct benefit upon any person or persons belonging to any Society or Foundation associated or established on exclusive Sectarian principles or confined to those professing or subscribing any doctrinal creed or articles."

It is regrettable that a majority of the Professors should have thought it fitting to issue such a Manifesto as that which has been officially forwarded, with their signatures attached, through the Committee to the Trustees. Their opinions on a constitutional question are valuable simply as representing their own personalities, and not at all *qua*

Professors. In that capacity they are the official representatives at the College of the general body of Trustees, not of one section or another. To throw themselves at the outset into the controversy, to make *ex parte* criticisms of a Resolution submitted by a considerable body of the Trustees, to speak, in this attitude, of "misleading quotations" and lowering the College into "a Sectarian Seminary," to make the personal question of their own position at Oxford prominent, and to appeal to the Trustees to "make a point of attending the meeting" and "defeat by a decisive vote" a Resolution which they disapprove, is scarcely what might be expected from gentlemen holding office under the Trustees.

The action of Mr. Addis, in particular, in attaching his signature to such a document has released those who first moved in this matter from silence about his case. By attacking the Resolution which affirms Nonconformity and Non-subscription as being of the essence of the life of the College, he has forced into prominence an unwilling criticism of his own peculiar position as Head of the Residence.

It will be observed that the Professorial Manifesto is not signed by the whole Staff. It was, however, submitted for signature to all. The accompanying letter from Prof. Upton gives his reasons for declining to sign.

As regards the charge of "misleading quotations" which the majority of the Professors have thought fit to make against the Resolution of which the Forty-Five Trustees have given notice, the Requisitionists are content to refer their Co-Trustees to the "Historical Statement" which is already in their hands. The accuracy of the quotations can be verified by reference to the original sources

The moving Trustees are confident that they have law and history, as well as right, upon their side; and they trust that the result of the Special Meeting of the Trustees will be to put beyond question the Protestant Nonconformist and Non-subscribing character of the foundation, and so save further difficulty and dissension. The question at issue is a most important constitutional one, on which every Trustee, disregarding personal predilections, is in honour bound to form and express and uphold a conviction.

1st November, 1904.

N.B.—This "Explanatory Address," as well as the "Historical Statement," emanates from the Forty-five Trustees who signed the Requisition.

MANCHESTER COLLEGE,
OXFORD,

29TH OCTOBER, 1904.

DEAR MR. STREET,

As you ask why I felt unable to sign the Letter sent by the Professors to the Committee of the College, I write to say that I believe the following statement, which occurs in a Resolution of the Trustees just before the College came to Oxford, viz.:—

“That the Professors and Students of Manchester New College are entirely unpledged to any particular doctrines and opinions,”

was a perfectly true statement; and my conviction is that it is essential to the highest welfare and usefulness of the College, which we all so warmly love, that this should be the permanent condition of the institution.

I quite fail, however, to see how this healthy condition could be justly said to be still maintained if the Professors and Students, by subscribing the long string of doctrinal articles of the Established Church, or by expressing a fixed intention to so subscribe, should actually or virtually pledge themselves to the maintenance of these particular doctrines or opinions. If a clergyman, by subscription, pledges himself to adhesion to these dogmas and declines to release himself from this obligation, he cannot be intelligibly said to become “unpledged” simply because he happens to be appointed to a post in a College which, on his appointment, required from him no pledge or subscription to any creed.

The very serious consequences which may possibly follow from the presence of such pledged Teachers in a Theological Institution I need only suggest. For instance, a conscientious Professor of this stamp could with perfect consistency urge upon the Trustees the unwisdom of the statement

which they place upon the forefront of their Annual Reports : he could with perfect consistency advocate that in all public Universities doctrinal tests should be imposed upon the Teachers of Theology ; and with no less right and consistency he might in private intercourse impress upon the Divinity Students of the College the desirability, and even the duty, of not attaching themselves to those Churches which are not safe-guarded from errors and heresies by the imposition of a doctrinal creed. If such a Professor should be truly in earnest, he might feel that he *ought* to so advise the Students who consulted him ; and if he were not in earnest, he would be no real gain to any College. It is evident from recent events that some of the possibilities I have mentioned might, under certain circumstances, easily become accomplished facts.

The kind of College which the Professors' Letter appears to forecast seems to be one in which the Tutors would be required to possess a competent acquaintance with the literature of their subjects, but might or might not be in harmony with the Undogmatic Principle in Religion ; one in whose class-rooms a miscellaneous collection of Students of various denominations of religion might assemble, but who, instead of forming an organic Society inspired and unified by a strong feeling of religious brotherhood, would be held together in some cases by community of tastes and studies, but in most cases, probably, only by the casual connection of a common pursuit of scholastic honours. Such a College might, no doubt, in the future come to be a useful factor in the educational machinery of the University, but it could hardly continue to perform effectually that important function which Manchester College has so long and so honourably performed ; and I believe that it would be utterly vain to look for the kindling of any real *religious* enthusiasm in such an institution as this.

Further, I cannot at all see how a College, which gives the public to understand that it expects in the Professors and Students who receive its funds sympathy with the principle of Non-subscription to an ecclesiastical creed, thereby becomes,

as the Professors' Letter says it does, "a Sectarian Seminary." I should myself have thought that a College so constituted, in which neither Professors nor Students had pledged themselves to "any particular doctrines and opinions," would be pre-eminently Unsectarian. But I must confess that I have a difficulty in understanding how that College can strictly be termed entirely Unsectarian in which the Professors might consider themselves committed to teach nothing that at all contravenes the doctrines contained in the Thirty Nine Articles.

There are other very important aspects of the subject on which I abstain from touching. Nor indeed, being a servant of the College, should I have written what I have done, had I not felt that straightforwardness required from me that I should obviate any possible misapprehension as to the reasons which prevented me from signing the Letter which has been printed and placed in the hands of the Trustees.

As you ask for authority to state my reasons for declining to sign that Letter, you are at liberty, if you think it desirable, to print and circulate this statement.

Sincerely yours,

CHARLES B. UPTON.

Rev. C. J. STREET, M.A., LL.B.,
SHEFFIELD.

HAMPSTEAD,

LONDON,

November, 1904.

TO THE TRUSTEES OF MANCHESTER COLLEGE.

Mr. Upton's letter will appeal to many not merely because of its arguments but because of the reverence and affection which we feel towards him. He, however, like Dr. Martineau, has always urged his students to think for themselves, and in considering his letter it is our duty to put aside personal feelings towards him and to think only of the argument.

Mr. Upton draws a picture of the kind of miscellaneous dis-united collection of teachers and students of all sects, to which, he says, the Professors' letter leads. This picture may or may not be attractive ; it certainly has some advantages (which Mr. Upton passes by) and would save men from the narrowness to which they are liable when associating continually and closely with a small number of students and professors, who all of them belong to much the same school of thought. But the important point is that this is no new and sudden danger, as it is made to appear. Anyone might have drawn the same picture from the first, either about Manchester College or our free chapels. Indeed, many people have threatened us with disaster owing to our free trusts ; they have tried to frighten us with the probability of being captured by Anglicanism or orthodox dissent. What is there to prevent it, they ask triumphantly ? If you don't make Unitarianism, or non-subscription, or something opposed to orthodoxy, a test of membership, what is there to prevent Anglicans or Wesleyans taking sittings ? What is there to prevent a hopeless chaos of opinions, or even the dire result that

the Wesleyans might be in the majority and appoint a Wesleyan minister ?

To that frenzied appeal we can only reply that, not only has the result not occurred, but that there is not the slightest sign of its occurrence. We still venture to keep our chapels free, and can sleep at night in spite of these pictures of the logical possibilities involved by freedom. Mr. Upton's description of the "kind of College which the Professors' letter appears to forecast" is a bogie, an imaginary Japanese torpedo boat thousands of miles away from its base ! The danger is remotely possible, no doubt, but as a practical fact it doesn't exist.

Mr. Upton's letter gives the impression that the Professors and Committee are asking for new powers and seeking to make a new departure. The Professors and Committee are asking the Trustees to leave things *exactly as they have been from the beginning*. It is Mr. Street and his party who wish to define what has not been defined, to limit what has not been limited. Whatever differences of opinion there may be as to the meaning of various historical statements,—and, being a free College, these statements have naturally varied from time to time,—it is perfectly certain that no definite Nonconformist resolution binding the College to Nonconformity for all time, like that of Mr. Harrison, has ever been passed before. It is an entirely new policy. The Committee and Professors ask the Trustees to remain true to the old policy. Let them keep the management of the College unfettered in their own hands. Let them not attempt to define limits, or to bind their successors for all time, but leave men free to deal with new circumstances and new thoughts as they arise.

There is one great good which may result from the present controversy if personal quarrelling is avoided. It may awaken deeper interest among our churches in the open theological school founded by our forefathers, and now established at Oxford. It

may teach the Committee that they should be in closer touch with the Trustees, and the Trustees that they should give more help to the Committee.

The College needs the thought and help of all to make it more efficient, more influential. It does not realise at present the hopes of those who established it at Oxford. Instead of splitting us into two opposing parties over a resolution which would have no practical result whatever—except that of turning Mr. Addis out, a result which even the innovators would deplore, and making serious difficulties in the way of grants to Asiatics and Hungarians—it seems a pity that we cannot unite on reform and efficiency. There can be no question that Professors and Committee would welcome suggestions and help towards making the College what it is to some extent, but what it ought to be much more,—a vital centre of liberal religious thought and life, from which young men would be sent forth full of enthusiasm and power to speak of the things of the spirit and the reality of God.

HENRY GOW.

cc7195

14th November, 1904.

LETTER

FROM THE

PRINCIPAL OF MANCHESTER COLLEGE

TO THE

TRUSTEES.

MY FELLOW TRUSTEES OF
MANCHESTER COLLEGE.

It was my intention to present to you some such statement as the following at the Special Meeting to which you have been summoned; but it has proved to be much longer than I anticipated, and it is now thought better to submit it to your consideration in print. Though I have formed a strong opinion, and taken action which has been blamed, in regard to the proposed Resolution, let me say at the outset that I impute no evil motives, but assume that the supporters of the Resolution have the welfare of the College at heart as truly as I have myself. That my old and honoured friend, Mr. Upton,—to mention no others,—is opposed to me in this question, is in itself a sufficient guarantee of good faith; and I have every desire to treat my opponents as friends, and, if I can, to convince their judgment. I believe that there have been rumours and misunderstandings which have created a feeling of uneasiness in the minds of many Trustees; and if they have any misgivings as to the present management, I think they are quite entitled to ask for and to receive explanations. It is for this reason that I do not think the mere abstract vote that appears upon the surface would be at all satisfactory. Supposing the Resolution were defeated, its advocates would go away with a sense of grievance, and with none of their doubts removed; and I wish to convince them, by explanation and assurance, that the College is not being in any way diverted from the purpose which they have so much at heart. It is for this reason that I enter on a personal statement. Others will, no doubt, bring before you the legal position and the traditional practice of the College, which, I think, have been

strangely misread ; but it is my special business to lay before you present facts and the principles by which we are guided. To me it is most distasteful to enter on personal complaints or a personal defence ; but for the reasons which I have stated it seems to be due to those who regard our action with distrust. This must be my excuse for an apparent egotism.

We have been blamed for writing a letter to the Committee, appealing to the Trustees for their support. But surely every administration, when its fundamental principle is attacked, has not only the right, but the duty of appealing to its supporters, and warning them of the grave issues which might result from a seemingly innocent vote. We could not suppose that the Trustees had been summoned from all parts of the country to vote upon a mere abstract Resolution, or for the purpose of laying down a rule to cover cases which may very probably not arise for twenty years to come, when all this disturbance will be entirely forgotten. We felt compelled to regard the Resolution, whether so intended or not, as a motion of censure, directed partly against conduct of my own, as though I urged men, against their own better judgment, to do a dishonourable thing. We thought it was only right that you should be aware of this, and be able to forecast some of the practical consequences of your decision. The personal result of your vote can affect me little, and I have not the least desire that it should influence your judgment, for the time of my retirement cannot in any case be far distant. But it would grieve me to the heart if you asserted that the College was not what I had always believed it to be, and the great ideal which has been the guiding star of all my action was nothing but a will-of-the-wisp flickering before a diseased imagination.

That such a Resolution, with such an immediate bearing on the position of the College in Oxford, should be sprung upon us without any consultation with us betokens some want of confidence in those who are most immediately responsible for

its honour and usefulness. A calm and friendly conference might have prevented a course of action which seems to me so precipitate and unwise. The Resolution itself, being an emphatic reprimand for the representations which we have invariably made of the fundamental principle of the College, would send a thrill of joy through the hearts of your enemies, and fill all your best friends with disappointment and sorrow. Let me illustrate our position by one example. Professor Max Müller was invited to be one of the Visitors of the College. He was himself a member of the Church of England, and he naturally hesitated. He consented only after he had a conference with me, and satisfied himself, on the faith of my representations, that the College, although almost exclusively resorted to by Unitarians, was, by its constitution, really open and public, and that it was practically so limited, not because Unitarians will not study with others, but because others, having their special type of College, will not study with Unitarians. This difficulty, I may remind you in passing, has been overcome by Carmarthen and Harvard; and there are, it must be confessed, some Trustees who hope it may in time be overcome by our College.

The long and interesting "Historical Statement" is implicitly a further impeachment, for it has little bearing on the question unless it is intended to suggest that the present administration is trying to divert the College from the primary object of the founders, namely, to train a learned ministry for the service of the churches which are the main supporters of the College. If that be suggested, I can give you the most emphatic assurance that there is no such attempt. The only discoverable reason for such a suggestion is found in some words of the Committee's last Report; but it surely betrays an abnormal lack of humour and imagination and genial forbearance to suppose that the College is neglecting its immediate duties, and crying for the moon, because the Secretary, now the honoured Chairman

of our Committee, summons us to the service of a great ideal, and sometimes sees visions and dreams which are not likely to gain their complete fulfilment much before the millennium.

Here let me draw a distinction which, though very obvious, is often forgotten. The motives which impelled the founders to establish the College are not necessarily the trusts on which they based it. The College was undoubtedly founded because the ancient Universities were closed to Nonconformists, and our Presbyterian forefathers were determined to secure University education, full and systematic for ministers, and less complete, though adequate, for others. In making this provision for themselves, they determined that they would not follow the evil example of limiting the opportunities of learning by doctrinal or ecclesiastical tests, but would found a public institution open to members of all denominations. As being founded by Nonconformists, and free from the control of the Established Church, I have spoken of the old Academies as Nonconformist,—a term which I would have avoided had I foreseen that the word might receive a perverse interpretation. The College never took the name of Nonconformist, and the Resolution on which it rests contains no such word. We still pay respect to the more limited object which the founders had in view, and to which the College owes its existence; and we still cherish the open and public principle which those large-minded men adopted as the only worthy mode of carrying out their object.

The present controversy has arisen in part from the case of Mr. Addis, which no one wishes less than himself to be hushed up. A leading part of the complaint is that I allowed him to preach in the College pulpit, and that certain Trustees, who, I suppose, never heard him, did not like what must have been reported about his theology. As far as I can make out (but here

my knowledge is imperfect), they intended to attack him, and, in so doing, by implication, to censure me for allowing a heretic to be heard. The attack did not take place; for, as it happened, Mr. Addis himself wished to be relieved from that portion of the work, and wrote me a letter which, I thought, gave me no choice but to consent to his withdrawal. With his permission, I present the letter which I wrote in reply :—

“Dear Mr. ADDIS,

“I have read with much concern the letter which you placed in my hands expressing your wish to close your connection with the Sunday congregation. It seems to leave me no option but to accede to your request; and therefore, after the end of the coming term, for which you are already entered on our Preachers’ List, I will no longer ask you for your kind assistance. I am grateful to you for having hitherto rendered that assistance so willingly; and I greatly regret that we are to lose the benefit of your wise counsel and earnest exhortations. I do not myself feel that theological differences preclude religious sympathy, for the spirit seems to me far more fundamental than, and prior to, our forms of thought; but I cannot expect all to share this feeling. As, however, I am jealous of the honour and consistency of the College, may I express a hope that, if any of your friends should notice the change, you will make it clear to them that your withdrawal is your own act, and that the College left you entire liberty of speech. If ever in the future you want to deliver your soul in public utterance, the College pulpit, so long at least as I am Principal, will be at your disposal in such a manner as may at the time seem most convenient.

“Let me embrace this opportunity of expressing, as I know I may do, the great regard which is felt towards you

by your colleagues and the Committee, and their very high appreciation of the unwavering zeal and kindness with which you fulfil, and more than fulfil, your tutorial duties.

“ Believe me, dear Mr. Addis,

“ Yours most sincerely,

JAMES DRUMMOND.”

In acknowledging this letter, Mr. Addis speaks of his desire to devote himself heart and soul to the good of his pupils, and adds: “ I do indeed feel that religion is infinitely deeper than theological theories, and my difficulties about the congregation have arisen solely from the practical side. I shall not fail to say, whenever fitting occasion presents itself, that my withdrawal from the congregation has been wholly my own act, and that the College, having promised me freedom, has fulfilled that promise in the letter and in the spirit.”

Some time afterwards a Trustee called on Mr. Addis, and informed him that, as he had withdrawn from the pulpit, he would be allowed to exercise his other functions without being attacked ; and somehow the Trustee seems to have persuaded himself that Mr. Addis had made some sort of submissive contract with him, which he broke by signing a recent letter to the Committee. All this was, I have no doubt, intended to be a friendly and courteous proceeding ; but, very naturally, Mr. Addis and I viewed it in rather a different light. The former, of course, could not have entertained for a single moment the notion of remaining at the College on the sufferance of a single Trustee ; and I could not consent to a usurpation of my office, and hand over to an unauthorised Trustee the right of directing who might and who might not preach in the College pulpit.

And now, I must attempt to explain the position of Mr. Addis. I believe, though I have not a suspicious or inquisitorial mind, that I have enjoyed his confidence, and understand his

position as well as those who evidently regard him with suspicion and dislike. A recent pamphlet, professing to emanate from the Requisitionists, though it does not affirm, would leave upon any casual reader the impression that he was a clergyman in the service of the Church of England, and was therefore under all the obligations which rest upon a clergyman. That is a total misconception. His position is indeed a little peculiar. He had priest's orders in the Catholic Church, and these orders are valid in the Church of England; they are indelible, and he is in priest's orders now just as he was during the whole time of his connection with the High Pavement Chapel in Nottingham. But so far as his connection with us is concerned, he is virtually a layman, who prefers attending the services of the Church of England, and he is no more under subscription to creeds and articles of faith than Mr. Upton or Mr. Street. The objection which might fairly be raised in the case of a beneficed clergyman is not that he holds certain opinions, but that he would be subject to an outside authority, who might call him to account for opinions expressed in our class-rooms. Mr. Addis, clearly and fully recognising this distinction, has refused to be bound by subscription, and is absolutely loyal to the open principle of the College. The assertion of the pamphlet that his "sympathies were all with the creed-bound Church of England, and against Non-Subscription and Nonconformity," is quite mistaken. Mr. Addis is far above any testimonial from me, but he may not be equally well known to all our Trustees; and I must allow myself the pleasure of saying that on any theological questions involving largeness of outlook, breadth of sympathy, and kind and candid consideration, there are few men whom I would rather consult. When I add that he is a man of large and accurate scholarship, of wide experience, of whole-hearted devotion to the interests of the College, and of unbounded kindness in giving time and labour to the students, I think you

will feel that he is a man whom we ought to regard, not with suspicion, but with honour; and if you drive such a man to resign, either by a direct or an indirect attack, you will simply cover the College with disgrace. But I cannot believe that such a calamity is at hand.

I now come to the case of Mr. Cuthbert Holden, a student who was in receipt of one of our external exhibitions, and was preparing for his degree at the University of St. Andrews. From time to time I received most satisfactory reports of his progress, and I formed a very high opinion of the earnestness of his character and the purity of his aims. Several letters passed between us, and I have obtained his permission to make use of this correspondence. As early as December 1st, 1901, he wrote to me that he had misgivings as to which form of religion was best, and saying that he often went to the Episcopal Church (which, I may remind you parenthetically, is in Scotland a Protestant Dissenting Church). On February 10th, 1903, he wrote a letter, from which I quote the important parts:—"I feel that it is my duty to write to you again, as I have lately been very perplexed, and cannot help asking you to help and advise me again. I have told you in a former letter of the very strong leaning which I feel I have towards the Episcopal Church and towards the interpretation given of the doctrines of that Church by the moderate High Church school. . . . I told you that since I have been in St. Andrews I have been a regular attendant at the Episcopal Church both at Sunday and week-day services; but, in accordance with your wish, I have not hitherto definitely connected myself with it by being conformed (*sic*: ? confirmed). I feel that if it is for the best, I could resolve to remain in this state for the present, and go through my full course at Manchester College, as this has been my definite engagement; but I feel that my ultimate course must be to be ordained in the Episcopal Church of Scotland or the Church of England. Of course I

cannot say that time and circumstances might not alter my decision, but this is what I candidly feel at the present moment. I therefore am writing to state this to you, so as to give you and the Committee an early opportunity of deciding what course to take, and to give me the opportunity, if my scholarship is discontinued, to attempt to get some teaching engagement to enable me, if possible, to complete my course here next winter, as I cannot expect to get help elsewhere. I am quite reconciled to this course, and see the justice of it—on the other hand, I should be proud and thankful to become, as was originally intended, a student of Manchester College, and should always be willing and glad to perform my duties there during my course, and to submit to all the College discipline; inasmuch as I feel that, like all sons of the College, I have a distinct aversion to narrowness and dogmatism and should glory in its freedom; I feel that it is the spiritual life of the Church rather than its dogmas that attracts me to it, though I see the necessity of dogma as part of her organisation. . . . It will perhaps not now be necessary for me to approach the Committee if you will be kind and good enough to take the matter in hand.”

To this letter I sent the following reply :—

“ Dear Mr. HOLDEN,

“ I have read your letter with great interest and sympathy, and am very glad that, unlike some others, you trust me so far as to ask my advice. Judging from what you so frankly tell me of your state of mind, I have no hesitation in advising you to complete your original plan. Our College offers three years of study absolutely free from every doctrinal and denominational pledge; and if you ultimately decide to take orders, there will be no breach of engagement whatever. I suppose most of us would like to belong to a larger and more spiritual Church, but are kept out by our regard for truth; and I am afraid that this

regard for truth has been greatly weakened in the last half century. Men are drawn to a church by some of its general aspects, which are unquestionably good, and think very little of the mass of dogmas to which they are bound. I think however, that truth demands our complete allegiance, whatever penalties it may impose upon us, and you would do well not to take any irrevocable step till you have had time and opportunity to study the great questions of theology on different sides, and to scan all the available evidence. I hope we may have the opportunity of studying these subjects together in a way more satisfactory than a letter provides."

In acknowledging this letter on February 16, Mr. Holden wrote:—"Although such a state of indefiniteness may have its disadvantages, I think that as you say it is the best course for me. Canon Winter, as far as I can see, is of a similar opinion; he thinks it would be distinctly unadvisable for me to pledge myself hurriedly, or before having had the opportunity of studying the matter. He offered to read with me an hour a week until the end of the term, and I accepted the offer on the understanding that it pledged me in no way whatever." After this correspondence he was persuaded by some of his friends that he was "misleading," and even "deceiving" the Committee, and was urged to come to a definite decision; and, accordingly, on the 7th of June, he wrote to tell me that he was resigning his Exhibition. He added these words:—"I cannot tell you with what joy I have been looking forward for some years to my course at Manchester College. Year after year I have met her *alumni* at Ringwood . . . and all that they have said has drawn me more and more to the College. I have to give up all that now, but I trust that I may imbibe something of the noble spirit of the College, whose object . . . is to foster the kernel, the truly essential in religious life, which may be

found in all of whatever creed; and nothing, I am sure, will ever lessen my admiration for such an institution."

I gave the advice which I did to Mr. Holden because I had always understood that the constitution and practice of the College were such as to require me to do so; because I had high legal authority* for believing that I should have been guilty of acting unlawfully if I had done otherwise; and because, according to such judgment as I could form, it would have been a piece of stupid and cruel intolerance to drive out of the College a youth who had such a genuine appreciation of the opportunities it afforded for unfettered study, and such a serious desire to place himself under our guidance and influence. In the "Historical Statement" the case of Mr. Vernon Herford is quoted, I suppose for the purpose of suggesting that he was differently treated. I gave to Mr. Herford, by word of mouth, just the same advice as I gave to Mr. Holden; and, if I recollect rightly, he finally withdrew, with the sanction of the Committee, because he wished to be released from his engagement with us, and to become an inmate of St. Stephen's House. I understand that Mr. Holden was released in precisely the same way when he asked to be released.

Now, I must ask you, which is the nobler and more Christian policy, to slam the door in the face of an earnest and conscientious youth who, though supposing that he will find his ultimate religious home and field of ministerial work in the Church of England, nevertheless comes asking for your guidance and help, believing that you will deal faithfully with him, and leave to God

* The authority to which I refer is that of the Right Hon. the Master of the Rolls in Ireland, who once kindly gave me his opinion, which he has recently confirmed, in answer to my request. This is, of course, simply an *opinion*, and not a *judicial decision*; and it assumes that the trusts of the funds have no specified doctrinal or ecclesiastical limitation; and this, I understand, is, with an insignificant exception, actually the case. I think it will be admitted that it would have been a most improper thing for me to take upon myself to contravene such an opinion, even if it should be thought open to objection by anyone who has had a legal training.

the direction of his future ; or, on the other hand, to welcome him with a brotherly greeting, to assure him of our sympathy and help, and to tell him that we impose no tests beyond the duty of faithful study and reverent search for truth ? I cannot allow myself to doubt what answer you will give to these questions. It is our trust and our privilege to impose no fetters of an artificial authority on the intellect of those who come to study with us ; but we have no rule which authorises us to impose a test of the open mind, and to require our students to have no settled convictions and no definite purpose of preaching in the future a certain type of theology. To say that by our openness is meant that a man may take no obligations upon himself before God, seems to me a most extraordinary misinterpretation of our principle. I fear such a rule would bring us only men of weak and vacillating intellect, who would be mere cyphers in the religious history of our country. We want men who know what they are about when they come to us, men of high faith and strong purpose, who nevertheless know the fallibility of human judgment and the infinite reaches of divine truth. It is only in this frame of mind that men who looked forward to taking Holy Orders would ever come to us, or remain with us,—unless, indeed, some one might apply through paltry motives, with which, I presume, we should know how to deal. You must trust the discretion of your officers in all such cases, and not reduce our ancient professions to a pretence. The probability of our having men who are firmly resolved to take orders is at present almost infinitesimal ; but I will frankly say that I should unfeignedly rejoice if the time should come when a few Churchmen should say, Come, and let us go up to Manchester College before we finally commit ourselves, for there the God of truth is worshipped, and the soul opens its powers before Him, unrestrained by human interference and reproach ; and there are faithful teachers who revere the rights of intellect and conscience, who see the spirit

through the form, and seek not to impose their own ideas or policy, but to lead their students to that higher service where the converging thoughts of men meet in the unity of spiritual truth, and sectarianism dies away in adoration of the Universal Father. Will you deny us by your vote the very possibility of this holy service of humanity and of God ? *μὴ γένοιτο.*

JAMES DRUMMOND.

OXFORD, *November 14th, 1904.*

17th November, 1904.

FURTHER STATEMENT

*in support of the Committee's Amendment and
against the Motion to be proposed at the
Meeting of Trustees of Manchester College,
to be held at Oxford on the 29th Novem-
ber, 1904.*

*Further Statement in support of the Committee's
Amendment and against the Motion to be proposed
at the Meeting of Trustees of Manchester College,
to be held at Oxford on the 29th November, 1904.*

The stage which the discussion of the question to be considered by the Trustees of Manchester College at the special meeting on November 29th has now reached seems to call for some further statement of the arguments against the motion; in particular the "Explanatory Address" and the accompanying letter of Professor Upton cannot be passed by in silence.

We have no authority to speak for others than ourselves, but we believe that in what we urge we shall have the support of many, if not all, of those who are disposed to vote for the amendment of which notice has been given.

The supporters of the amendment are no less confident than their opponents that they have law and history as well as right upon their side, and are in no way alarmed at the dark threats of further difficulty and dissension which are made in the last paragraph of the "Explanatory Address." It is difficult to understand how anyone who studies the history of the College with attention can place upon its principles as set forth by its founders the limitation which is now suggested.

That the motion is an attack upon the present management of the College there does not appear to be any hesitation in admitting, and it is only to be expected that the majority of the Committee should officially meet it by stating what position they hold and on what grounds they base their defence. To call this an attempt to dictate to the Trustees is unjust to the Committee, who must be as well aware as anyone that they hold their office

at the will of the Trustees. If the Committee do not do their duty, or if by failure to inform the Trustees of any change in their methods they have succeeded in taking a line of their own against the wishes of those who appointed them, the Trustees can choose more faithful Stewards of their open trust.

Nor can objection fairly be taken to the intervention of the teaching staff; indeed, had they omitted to make clear what they understand to be the terms on which they accepted their offices, they would have left the Trustees in a state of uncertainty on a most important aspect of the question. They are quite justified in placing their very special point of view before the Trustees. No one renders greater services to the College than they do, and no opinions are better entitled to respectful consideration than are theirs.

Before proceeding to the general merits of the question, there are one or two matters of fact on which a word of correction may be useful.

I.—WARRINGTON ACADEMY AND THE DR. DANIEL JONES' FUND.

Exception is taken in the "Explanatory Address" to the statement that "In no single case is there any declaration of "trust of the College property or funds limiting their application "to any classes, sects, or denominations, or imposing or allowing "the imposition of any test of doctrine," (though the whole passage was not quoted), and reference is made to the fund received from the Warrington Academy and the Dr. Daniel Jones' Fund as exceptions.

In reply we point out:—

(1) AS TO THE WARRINGTON ACADEMY FUND:

The total sum handed over was £117 1s. 7d. In 1784, two years before the dissolution of the Warrington

Academy, it was unanimously declared at a Meeting of Trustees, "That the education of Protestant Dissenting Ministers is the *primary* object of this Institution, at *the same time extending the advantages it may offer to gentlemen of other descriptions who may wish to avail themselves of those advantages.*"*

In May, 1786, the Committee of the Manchester Academy petitioned the Trustees of the Warrington Academy, stating that they had established an institution like that of Warrington, "intended to afford a full and systematic course of education for Divines, and preparatory instructions for the other learned professions, as well as for civil and commercial life."

In June, 1786, the Trustees of the Academy decided to hand over one-half their surplus funds (subsequently increased to the whole) to the Manchester Academy, and used the phrase upon "trust for promoting the liberal education of Protestant Dissenters." This gift was reported at a meeting of the Manchester Academy Committee as a gift "upon trust for the purposes of the Manchester Academy."

The total sum handed over being so small, it is not of much importance. There may be a question as to whether the income of this sum is governed by the wider declarations of the objects of the two Institutions or by the narrower one used in the Resolution of the Warrington Trustees in 1786. In any case it is clear that if there is any limitation to the application of this £117, it is to the whole class of "Protestant Dissenters," and not only to those who come within the definition of Non-subscribing.

(2) AS TO THE DR. DANIEL JONES' FUND:

This is not a part of the College property, and no reference to it appears in the College accounts. The only connection which it has with the College is that it is used

* The italics are ours.

chiefly to give assistance to students at Manchester College, and, by an arrangement made with the Trustees, the administration is at present in the hands of the Committee.

II.—It should be stated that the withdrawal of certain clauses of the Annual Address at the meeting in January last was not by reason of any doubt as to the propriety of asserting the principle involved : it was made in response to an appeal for peace, and to the suggestion that it was neither necessary nor expedient to arrange the objects of the College in order of relative importance.

III.—The disclaimer by the Committee of any intention to make a new departure in College management does not appear to be discredited by anything which is alleged to the contrary. There appear to be differences of opinion as to the correct application of the principles for which the College stands. Had it been otherwise, there would not now be any question to discuss ; but we cannot see any sign of a desire on the part of the Committee to push their application farther than has been the case heretofore. The question of the proper treatment of Students who disclaim the intention of entering a Nonconformist ministry has from time to time been raised, and has not always been settled on the same principles. The decisions have not in all cases needed to be made public, and it is not easy to ascertain what was done in every case, but we have lately been reminded of the case of one student (Mr. Oliver) of this kind, who was treated as on the same footing as his Nonconformist contemporaries ; and the cases of Mr. Herford and Mr. Holden were decided by the application of an identical rule of action—the refusal to put pressure of a financial kind upon a man to induce him to profess any other than his conscientious convictions.

We have the authority of the Rev. H. E. Dowson (who was a student on the foundation) for saying that at one period during his College course he was minded to enter the Anglican Church, but he was encouraged to stay on and complete his period of study, and did so. May similar liberal treatment in the future result in the entry of more men like him into the Ministry.

It is to be noted that of the thirteen Divinity Students who entered in the first seven years of the Academy four are enrolled as "Divinity in the Church."

In this connection we may call attention to a letter from the Rev. Alexander Gordon (Principal of the Unitarian Home Missionary College), written in 1874, and printed in the Appendix to this statement.

Mr. Gordon was recently entrusted with the revision and continuation of the Roll of Students of the College. His special knowledge on this head adds additional value to the testimony which his learning and position guarantee.

IV.—It is important to make clear in what sense any objection is raised to the declaration that the College is a Protestant Dissenting Institution.

There are at least two senses in which this may be correctly asserted:—First, it is, and has always been, in the main supported by Protestant Dissenters; second, it has never failed to be a place where Protestant Dissenters have been able to obtain education, in particular for the Ministry, and would, doubtless, be departing from the intentions of its founders and its supporters if it ceased to be such a place, or to make adequate provision for that class of students. But what is denied is that this description is complete and exclusive,—that anything which cannot be brought within its terms is beyond the scope of the College work. To make a declaration in the first two senses is

unnecessary, to do so in the third would, in view of its past history and the express declaration of its founders, be false.

V.—A further perusal of the judgment of the Master of the Rolls seems to confirm the description as “most misleading” of the extracts which have been made from it, though we are glad to take this opportunity of disclaiming any accusation of wilful desire to mislead.

The reference by the Master of the Rolls, quoted in the “Explanatory Statement,” is the concluding portion of the following passage, in which the meaning of the Report of the 1786 Meeting is discussed :—

“There appear to me to be three separate and distinct portions of the Report. The first paragraph states the object to be the establishment of an Academy on a plan affording a full and systematic course of education for divines, and preparatory instruction for the other learned professions, as well as for civil and commercial life ; and it states that it would be opened for young men of every religious denomination, from whom no test or confession of faith would be required. I think it desirable to read the exact words from the Report itself :—‘ A very respectable meeting of gentlemen was held this 22nd day of February, 1786, when it was unanimously agreed, after due deliberation, that an Academy should be established in Manchester on a plan affording a full and systematic course of education for divines and preparatory instruction for the other learned professions, as well as for civil and commercial life. The Institution will be opened to young men of every religious denomination, *from whom no test or confession of faith will be required.* In support of its expediency, and even necessity, in this part of England, it may be urged——.’ Notwithstanding that this is the

“statement of an agreement that an Academy should be
 “established at Manchester, the passages I am about next
 “to refer to, lead me to the conclusion that there were two
 “distinct things in the minds of the founders at this time :—
 “First, the establishment of the Academy ; and secondly,
 “the place where it was to be situated. The object was
 “universal, and the primary part of which seems to have
 “been to afford a systematic course of education for divines,
 “and a secondary part of it to afford preparatory instruc-
 “tion for the other learned professions, as well as for civil
 “and commercial life ; and the whole institution was
 “especially devoted for the purpose of affording these
 “advantages to the class or denomination of persons com-
 “monly called English Presbyterian Protestant Dissenters.”

It will be seen, therefore, that this was not stated by the Master of the Rolls as a summary of the objects, but was added by him after he had stated the objects as an explanation of why the founders cared for them. “Especially” is not to be read as “exclusively.” That this was his meaning may be gathered from his summing up of his conclusion, which he states after examining certain arguments as to the local character of the Institution.

“Up to this point, therefore, of the Report, I am of
 “opinion that the object expressed by the founders of the
 “Charity was the establishment of an Academy for
 “affording a full and systematic course of education as
 “above described, and that the establishment of it in
 “Manchester was but an accessory only because that place
 “was considered most favourable to the undertaking.”

After this he considers certain arguments as to locality, and after a discussion of them (in which he refers to “the original scope and object of the Institution—*videlicet* the ‘providing a

systematic course of education as above described '"), he proceeds to the second of the quotations of the "Explanatory Statement," viz. :—

"The result, therefore, to which I have come upon the examination of this Report—the only instrument of foundation—is that the place of the institution at Manchester was not one of the main fundamental objects of the charity, but that it was accessory only and subservient to the carrying into effect *that which is expressed to be its main scope and object.*"

It will be seen that this refers to that which is *expressed* to be its main scope and object, meaning, beyond question, what he had said before, the providing "a systematic course of education for divines and preparatory instruction for the other learned professions as well as for civil and commercial life"; so that the conclusion arrived at was not based upon what is said to have been his opinion on the question which is now, but was not then, the subject of argument and decision.

Even if his opinion had been such as the surviving Trustees by their extracts from his judgment would have us infer, such an opinion upon a matter which was not in question nor argued before him would have been a mere *obiter dictum*, in no way binding upon the College. One aspect of the freedom of the College only was before him, namely, its mobility. He decided in favour of that and he decided nothing more.

The difference between the two opposing views has narrowed itself down, it would appear, to two main heads: (1) A distinction drawn between studentship at the College and the receipt of pecuniary aid from its funds, and (2) a difference of

opinion as to the meaning of the principle of "Free Teaching and Free Learning in Theology."

As to the first it is not easy to see how any tenable distinction can be made. The instruction given by the teachers and the use of the College building and equipment are applications of the resources of the institution which any argument founded on principle must affect in the same way as it affects actual cash paid to an exhibitor or student.

The admission by the supporters of the motion of the propriety of welcoming students preparing for the ministry of a Confessional church, so long as they do not receive a bursary, deprives their argument of all logical consistency.

Perhaps that does not matter, and we may turn to the other and more fundamental question.

The motion suggests that in administering the College funds we are to impose on its teachers and students two tests, one tolerably straightforward, the test of Nonconformity, the other of a less simple kind, the test of Non-subscription.

It may first be noted that there is not any mention of Nonconformity or Non-subscription in the Resolutions founding the College.

It is obvious that requiring a declaration of Nonconformity applies a test both as to doctrine and as to Church Government,—one which is none the less real for being negative in form. True, the person who can pass such a test is not thereby bound down to any complete creed or form of church, but his liberty of conscience is circumscribed. If this were part of the College principle, we might perhaps claim that its design was not limited to any one party or sect—that it included many parties and sects—but we could not say with the Rev. Ralph Harrison that it "respected the welfare of mankind at large."

The other test—or touchstone—to be applied is Non-subscription. Now it is for non-subscription that the supporters of the

amendment claim to stand, and we have to consider what it is that is meant by the two opposite views, and which definition is nearer to the spirit of the founders, and more likely to lead to the accomplishment of their—and our—hopes.

The sense in which the motion uses the phrase appears to be the acceptance of a certain attitude of mind—that of the repudiation as both unwise and wrong of the imposition or maintenance by any human authority of a confession of faith on any church institution, or person.

Probably every one voting at the Trustees' Meeting on either side will accept this attitude as being his own. But to some, at all events, of those who oppose the motion, the insistence upon the acceptance of any attitude whatever upon religious matters as a condition of receiving benefit is treachery to the principle of non-subscription, and a limitation upon the full freedom of thought and belief which robs it of no small part of its worth.

Dr. Sadler, in the Visitor's Address to the Students in 1888, says :—

“The English Presbyterians through the sufferings they had endured for conscience sake had fallen so in love with liberty that they objected to any subscription whatever; they desired absolute freedom from the imposition of Articles of Faith—even their own. I do not think much of a man who only objects to having the opinions of others imposed upon him; but when a man objects to any imposition of his own opinions, he gives proof that he understands, and is prepared to carry out, the principles of religious liberty.”

The non-subscription for which Manchester College stands, according to this view of the matter, is that which is expressed in the resolution of the Trustees quoted by Professor Upton, viz.,

that the Professors and Students are unpledged to any particular doctrines and opinions. The fact that this is the only true principle to maintain in the search for truth in theology as in all other subjects is what caused our predecessors to adopt it, and what causes us now to care to maintain it.

But what is meant by "unpledged"? Surely, in his letter to the Rev. C. J. Street, Professor Upton* has refused to recognise a vital distinction, viz., that between one who is actually "pledged" and one who may contemplate the taking of a pledge in the future. No one supposes that by being "unpledged," Professors and Students are debarred from accepting at any given moment certain particular doctrines and opinions; nor is it implied that these doctrines and opinions are to be held loosely as though their change were unimportant; it cannot even mean that they or some of them may not be held with an intensity of conviction such that their abandonment may appear to their holder to be inconceivable. It can only signify that the person of whom it is used is accountable to no other human authority than himself for what he believes and thinks—that no office that he holds, no immunity from punishment or loss depends on what he professes on these points. Each man has, in a more or less definite form, a creed, but that does not make him "creed-bound."

To take modern instances, we have just seen in Scotland what it is for a Church to be "creed-bound." A change of creed has been followed by legal penalties—loss of goods. We have seen in the case of Mr. Beeby the loss of office consequent on the binding operation of a creed being called into play. But so long as the right of private judgment is maintained unfettered by considerations of this nature we have no right to call any one "creed-bound."

* We notice, with great pleasure, the further letter of Mr. Upton's, in "The Inquirer" of the 12th inst.

In the light of this interpretation, how are we to deal with one whose conscience has led him to change the views or intentions held by him when first he accepted studentship, professorship, or exhibition? If he has no bonds upon him, the College cannot be the body to place them there. Those who wish to visit him with exclusion or deprivation, or even to withdraw pecuniary support from him, are not only false to the principle of non-subscription, but are actually setting themselves in the seat of authority which they profess to reprobate. We hope that the meeting at Oxford will refuse to take up any such position.

It will, no doubt, be replied to this that we have not to consider what is the best principle on which we can act, but that we must go back to 1786, and find on what principle the first founders went. We do not fear to tread on this ground either. We are told that the institution was founded by a certain class of Protestant Dissenters to meet the needs of their friends, and that they appealed for funds, not to the world at large, but to a limited class. All this is true, but no word can be found (except, perhaps, an occasional reference to Protestantism) of the exclusion of anybody being in their minds. It would not have been unnatural had the sense of the injustice of their own exclusion from the Universities found vent in some retaliatory measure—but, on the contrary, we find in the expositions of motives for the foundation of the College absolutely no words of limitation, but the broadest statements of the persons for whom it is intended. Is there any reason why we should treat these as mere rhetoric, or explain them away as unintentional exaggeration? To all appearance, reasons such as have been advanced against the position taken up in the motion were in their minds.

In this connection there is one aspect of the matter to which we desire to draw the attention of the Trustees, especially those

who may be troubled about the legal question. The surviving Trustees are invoking a certain principle or doctrine which may be described as that of the "Dead Hand;" the doctrine, namely, that the opinions, it may be the prejudices, of past generations are to limit and restrict the life and thought of the present day. They begin by ascribing, quite mistakenly as we believe, certain opinions and intentions to the Founders of the College, and then proceed to contend that others are to limit its activity for all time. Few doctrines have been more mischievous in the realm of thought and religion than this one, which only obtains access to that realm to-day where questions of property are involved—questions which often degenerate into vulgar struggles about worldly possessions. No doubt this doctrine is recognised by the Law in those cases in which it can be shown to be applicable; often with disastrous results, as witness the present Scottish trouble and those cases to meet the injustice of which the Dissenters' Chapels Act was passed. But it is a doctrine whose encroachment in these realms should be steadily resisted on the general grounds of principle and precedent, so long as there is the least doubt as to its applicability.

And, reading the whole story of the College from its foundation to the present day, while it may be conceded that now and then there have been isolated acts and declarations which are not quite consistent with the views here commended, the whole tendency and the repeated declarations of its spokesmen have been against the imposition by the College of tests of any kind.

Freedom admittedly has its inconveniences, its difficulties and disappointments, and possibly those which Professor Upton holds before us may be among those to which our principles lay us open. But it may well be doubted whether they are not stated with too great emphasis in his letter, and for the sake of

freedom we must be prepared to face them, confident that if our principles are sound they must, in the long run, work out to good results.

If the contentions of those who support the Resolution are to prevail, we shall have, in effect, to say to our students: "We invite you to a free and candid study of theology and ecclesiastical matters, but at the same time we warn you that if, on one set of questions, you should come to conclusions differing from our own, we shall promptly eject you"; and to our Professors: "We do not ask you to submit to any doctrinal test or pledge, but if, in the exercise of that freedom which we leave to you, you should be led into religious communion with certain people, of whose opinions we disapprove, then, no matter how high your character or how deep the religious element in it, we will not trust it to your honour that in your capacity of official of the College you will be faithful to its fundamental principles, but will insist on your withdrawing from your post."

Such a position would justly make us the laughing stock of those who have the courage to affirm in their principles those limitations of liberty which they adopt in their practice.

Moreover, the action we are invited to take would, it seems to us, bring with it two of the worst evils which attach to all forms of enforced conformity, viz., that from the intellectual point of view a limitation is placed upon that free play of thought to which we owe such progress in our theological conceptions as we believe ourselves to have made; from the moral point of view a serious temptation is created to suppression and insincerity.

If we believe in our principles, we must be prepared to act upon them boldly and not only where we can see that they will immediately lead to results which we approve. Let us apply our founder's words in a way that does not need a sympathetic

audience which can make allowances, nor provoke a critical one to derision. Let us not have to put in qualifications, exceptions and explanations in applying them, but let us act so that we are able to speak them out before the world, and show that we intend to live up to our professions.

DAVID AINSWORTH,
JOHN DENDY,
HENRY P. GREG,
CHARLES W. JONES,
G. H. LEIGH,
A. ERNEST STEINTHAL,
A. H. WORTHINGTON.

17th November, 1904.

APPENDIX

Letter from the Rev. ALEXANDER GORDON, M.A. (written to the "Christian World" thirty years ago) which appears in "The Inquirer," of October 10th, 1874, is interesting :—

SIR,

In a paragraph of your last issue you state that "practically it has always been found that a course of training at Manchester New College leads to the Unitarian pulpit unless the recipient of the education turns aside to business." Let me assure you that this has not uniformly been the case. In the printed Roll of Students, from 1786 to 1867, there are several names of Ministers, living and dead, who never had the

slightest connection with the Unitarian pulpit. As an instance, by no means a solitary one, I may mention that the Rev. Arthur Tozer Russell (originally Clout) whose devotional hymns are well known (several of them are in the Rev. W. Fleming Stevenson's "Hymns for the Church and Home") was a Divinity Student at Manchester College contemporaneously with the Rev. James Martineau. In the very first batch of Students there is one whose professional aim is described as "divinity in the Church," and the same thing occurs again and again. Nor has the Establishment been the only alternative to Unitarianism. I find that Students designed for the Swedenborgian and for the Congregational ministry have received part of their training at this College. I hope it will be understood that I am not alluding to cases of Students who on leaving this College entered the Unitarian Ministry first, and subsequently conformed or joined other Dissenting bodies. There are cases of this, but there are also numerous and important cases of those who felt that, in accordance with its promise, the education given them at Manchester New College found and left them perfectly free to serve the Gospel of Christ in the religious home of their own conviction. As a contribution to an interesting subject I trust you will find room for the above plain facts.

Duplex
Photomount
Pamphlet
Binder
Gaylord Bros.
Makers
Stockton, Calif.
PAT. JAN. 21, 1908

